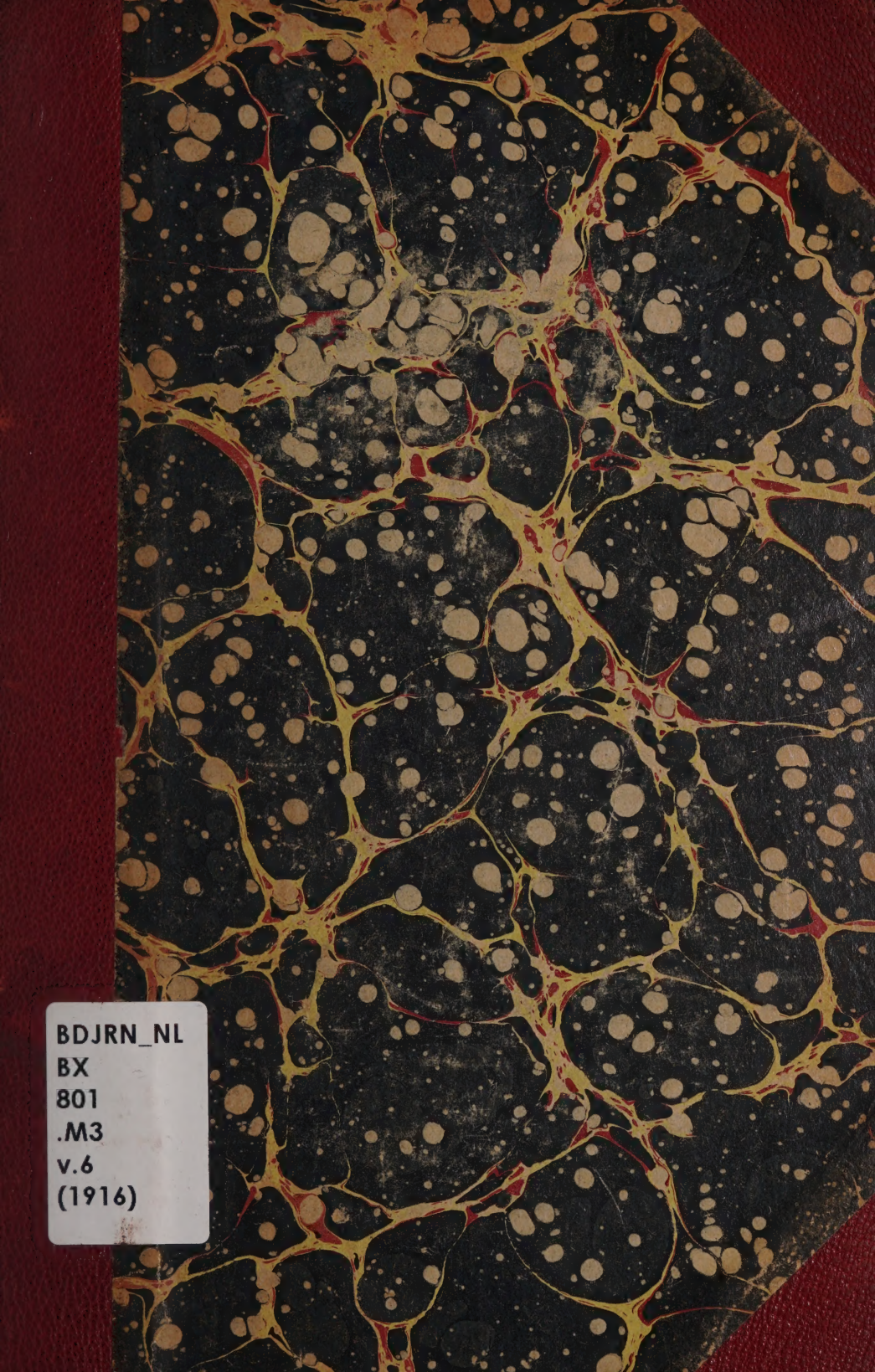
BDJRN_NL
BX
801
.M3
v.6
(1916)

The Maine Catholic Historical Magazine

VOL. 6. WATERVILLE, MAINE, MAY, 1916. NO. 5.

Published monthly, under the auspices of the Roman Catholic Bishop of Portland, and the Maine Catholic Historical Society

Subscription Price . . . . . $1.00 Per Year

Entered as second class matter July 16, 1913, at the post office at Waterville, Maine, under the act of March 3, 1879.

CONTENTS.

DIOCESAN

Chronology for April, 1916
Annual Collection for Diocesan Charities
Our Summer Missions
Holy Week at the Cathedral

HISTORICAL AND CRITICAL

Life of Cardinal Cheverus
Catholic Student Perils
Honoring a Humble Hero
Questions for Young Unmarried Girls
English Reprisals
Forgotten Heroines of our Civil War
The Future of New England
Army and Navy Converts to Catholicism
The Catholic Church in New England
The K. of C.—State Convention, 1916
Rev. Francis Mahaney (Fr. Prout)
A Shakespearean Celebration
John A. Donovan, M. D., Lewiston
Remains of Spanish Sailors Removed to Spain
The Catholic Church in Maine

DIOCESAN CHRONOLOGY FOR APRIL, 1916

2.—Sunday.—Seven Redemptorist Fathers opened Mission. Retreats for men in the Cathedral, St. Dominics, Sacred Heart and St. Joseph's Churches in Portland and in Holy Cross, So. Portland.

3.—The Rt. Rev. Bishop was given a hearing by His Honor, the mayor of Portland and the City Council on his petition for a part of the State Funds for Schools. Every courtesy was shown by all the members, while the Bishop explained the origin, scope and use of the said funds, and gave facts, figures and reasons for share in said funds for the Catholic elementary public schools of Portland.

The Federation of Protestant Churches was represented by two Ministers, whose remarks were all "beside the real question" and of the usual tenor. Several of the City Fathers admitted the justice of the claim, also the strength of the facts and reasons, and are inclined to take up the matter in a fair spirit of equity and equality before the law.

Newspapers of following day gave a fair but rather brief account of the hearing.

9.—Sunday.—A wild snowstorm all day. Close of the Retreat for the men, a fine attendance at all the Masses and in the evening.

10.—Visit to Kittery to inspect a property for a new Church and final decision to buy it.

13.—Visit of Rt. Rev. Bishop to Mgr. Trudell at Old Town and to Orono.

14.—Visit to Bangor, Fairfield and Waterville.

16.—Palm Sunday.—An "Invitation to all worshippers in spirit and truth" was publicly given by the Rt. Rev. Bishop to assist at the ceremonies of Holy Week at the Cathedral in Portland. Copy printed on page 6.

20.—Holy Thursday.—Very large crowds of people at the evening office of "Tenebrae" at the Cathedral, chanted by the Priests and the Sanctuary Choir.

21.—Sacred Relics of the Passion, possessed by the Cathedral, placed in Sanctuary, near the Crucifix, for the veneration of the faithful.

23.—Easter Sunday.—Rain all day, but did not seem to interfere with the attendance at the Catholic Churches.

26.—Diamond (60th) Jubilee festival of the religious profession of Mother Gongaza, Sister of Mercy at Manchester, N. H. She was one of the first band of the Sisters of Mercy at Bangor in 1865 and in Portland in 1871.

29.—List of Confirmations arranged from May 7 to July 9.

APPOINTMENTS

Rev. William Culbert from Benedicta to a new parish in Westbrook.

Rev. Edward Fitzpatrick, assistant at St. Patrick's, Lewiston, assigned to Benedicta.

Rev. T. J. Mahoney from N. Vassalboro to the new parish at Saco.

Rev. Edward Lynch, assistant at St. Mary's, Bangor, to N. Vassalboro.

Rev. P. J. Boivin, assistant at Yarmouth, to be Rector of So. Parish and Missions.

Annual Collection for Diocesan Charities

THE BISHOP'S HOUSE,
PORTLAND, MAINE, May 8, 1916.

REV. DEAR FATHER:—

The Annual Collection for Diocesan Charities will be announced on Sunday, June 4th, and will be taken up by the priests at all the Masses on Pentecost Sunday, June 11th. The assessment will be the same as on last year unless otherwise provided by special written instructions.

During the past year, the building on the new Orphan Asylum property in Bangor was remodeled and is now occupied by the orphans to its full capacity. The expense for the building and grounds, heating, lighting, etc., was about $3,800.

All these Diocesan institutions of Charity are occupied to their full capacity and a systematic development must be provided for present and future needs.

The State Legislature made the usual appropriations for the various charitable institutions, and it is our duty to recognize the good spirit and fair cooperation shown in this important matter affecting the interests of the State even far more than the interests of the Church.

The Reverend Pastors are again urged to speak to their people on the occasion of the Pentecostal offering and at other times during the year on the great needs of the Diocesan Charitable Institutions.

Catholics upon whom the Lord has bestowed wealth and great prosperity ought to be instructed and exhorted to give each year a fair part to the Lord in the person of the orphan, the poor and the unfortunate, and urged to leave a generous sum for charity in their last will.

A few small bequests have come again this year and we sincerely hope and pray that the true Catholic spirit of charity will grow among the priests and people of the Diocese.

With all Apostolic blessings for the generous and cheerful giver, I am

Yours sincerely in Christ,

LOUIS S. WALSH,
Bishop of Portland.

Our Summer Missions

THE BISHOP'S HOUSE,
PORTLAND, MAINE, May 8, 1916.

REV. DEAR FATHER:—

Catholics are now coming in large numbers to spend a few weeks or a few months of the Summer time in the State of Maine, and though the large number remain along the coast resorts, there are many groups on the interior lakes and rivers.

The modern idea of the Summer-inland-Camp on lake and stream has, no doubt, its good side, but its drawbacks are also evident. A long distance from the church makes it more difficult to assist at the Holy Sacrifice of the Mass on Sundays, and the practice of allowing children to be far away from church during several weeks of Summer is a serious responsibility upon the conscience of parents, and a serious hinderance to the work of the Church during the rest of the year.

The modern craze for amusement on Saturdays and late into Saturday night is also a very serious menace to the faithful observance of Sunday.

The Reverend Pastors are, therefore, respectively requested and urged, first, to discourage the departure of the people to places that are far distant from any church; secondly, to make known to the proper parties of the various Summer resorts the opportunities for the Holy Sacrifice of the Mass on Sundays; thirdly, to provide Mass at convenient hours wherever there is a large group of Catholic visitors, or at some center which various small groups may conveniently reach.

Lastly, it is very important to keep before the peoples' minds that the law of God and laws of the Church in regard to worship on Sunday and rest from servile works hold firm the consciences of all Christians during the so-called vacation season, just the same as during the rest of the year, and in fact are more binding because of the great facilities given during the Summer months to reach the church on Sunday.

With all good wishes, I am

Yours sincerely in Christ,

LOUIS S. WALSH,
Bishop of Portland.

Beautiful Holy Week Services at the Cathedral

BISHOP WALSH INVITES ALL TRUE WORSHIPPERS TO ATTEND.

Rt. Rev. Louis S. Walsh, Bishop of Portland in contributing an interesting article on the ceremonies and observances of Holy Week, includes an invitation to all true worshippers to attend the services at the Cathedral of the Immaculate Conception. Bishop Walsh writes as follows:

The Cathedral of the Immaculate Conception in Portland is the only church in Maine where the full, inspiring liturgy and worship of the Christian church during Holy Week may be seen.

The Catholic church believes, teaches and in practice demonstrates the great truth that Almighty God is the Supreme Father and Wise Ruler of man as individuals and as nations, and inculcates that other equally obvious truth, that men ought to acknowledge, by adoration, their supreme dependence upon Almighty God, and show forth by outward symbolic reverential forms, their inmost thoughts and feelings of worship.

All weeks and days, therefore, are holy or in a true sense ought to be holy, but the beautiful title "Holy Week" is reserved for this one time, and is so called because the two great fountains of holiness for mankind, namely the Crucifixion and Resurrection of Our Lord and Saviour, are brought home in an especially striking form each year at this time.

It is also called the "Great Week" because these two mysteries of religion are also the two supreme events of all human history, and to them or from them all other events must be directed.

It is also called the "Great Penitential Week" because during these three days the exemptions or dispensations from fastings, special penance and special prayer, allowable at all other times are not used nor desired by any true and fervent Christians during the last week of the Lenten season.

The Ceremonial and Chant in the simplest yet majestic form as seen only in the Cathedral, brings us back over a thousand years of history and worship and was substantially the same when the church was just beginning to teach, fashion and form the great modern nations of Europe, Italy, Germany, England, France and Spain.

When the liturgy of the church was refashioned by the Sacred Council of Trent in the sixteenth century, in order to give more unity and harmony to the worship all over the world, the ceremonial and chant of Holy Week was left intact, as being nearly perfect and needing no embellishment, hence remains the living form and picture of the traditional worship of the whole Christian era, since the more important parts of it go back to the second, third and fourth centuries and originated in Rome, Milan, Lyons, Jerusalem, Antioch and Alexandria.

The evening offices of Matins and Lauds on Wednesday, Thursday and Friday evenings at 7.30 o'clock, and called the "Tenebrae" on these days, from the word tenebrae used in the Gospel narrative of the crucifixion, is made up of the most inspiring psalms of David, the terrible prophecies of Jeremias and the wonderful sermons of the great doctors and saints of the church, all bearing directly on the Passion and Death of Our Lord.

The chant, namely the plainest yet most striking Gregorian melodies of the whole liturgy, will be rendered chiefly by the priests and the Sanctuary Choir of men and boys of the Cathedral.

On the morning of Holy Thursday, at 8.45 o'clock, Good Friday at 8 o'clock, and Holy Saturday at 8 o'clock, the mass and devotions are all taken from the Gospel narrative of the great events and mysteries connected with the Last Supper, the Crucifixion and the taking down from the cross.

All these human events and eternal mysteries contain the only true Christian religion for the exaltation of humanity, and are all gloriously transformed by the triumphant Resurrection and Alleluias of Easter Sunday morn.

These venerable and noble ceremonies are open for the good of all who wish to worship Almighty God in spirit and in truth.

Life of Cardinal Cheverus

One of the most consoling traits gleaned from the life of the Father Cheverus, was his remarkable faculty for gaining the confidences of many who were strangers to the Catholic faith, and who knew it only through the vile accusations lodged against it by the evil minded who abounded in his day, just the same as they have in every age of the Church. The New England people of these early times in our history knew nothing good of the old faith that had perchance been the inheritance of their forefathers. Brought up in an atmosphere where Catholics were few and poor, where their religion was prescribed and held in abhorence, it is not at all surprising that the lone Catholic priest who now and then wended his way to the isolated homes of the children in the faith, should have been looked on with suspicion, and should have found little favor in the midst of such hostile surroundings. In his journeyings, John de Cheverus often experienced the effects of early impressions against the religion which was the glory of his life; but association with the gentle missionary soon demolished the groundless foundations of human prejudice, and brought him into close touch with the hearts of a sincere but anti-Catholic generation.

Like his great countryman, St. Francis de Sales, he was always successful in destroying the barriers which separated the honest and sincere soul from the realms of truth. In going over his correspondence, we frequently meet references to many of these unwearied seekers after that message which alone brings confidence and assurance to the human heart, of that peace and rest which the world cannot give, and yet which alone can satisfy the cravings of man during his passage through this vale of tears. As we follow the footsteps of the illustrious Cheverus we are brought in contact with many who owed to his kind and gentle nature, to that unbounded zeal and unction which characterized his every act, the grace of taking those first steps that eventually brought them within the one fold. Among the many who thus found their way into the Catholic church, we meet about this period with one who has since attained a place second to none in the history of the Church in America, Eliza Ann Bayley, better known as Mother Seton, the revered foundress of the Daughters of Charity.

Deeply religious from her earliest years, Mrs. Seton failing to find in Protestantism that warmth and depth which alone fully satisfies the heart of the earnest Christian, sought in her

early years a fuller knowledge of the Catholic church and her doctrines. Highly educated as well as being endowed with talents of the highest order, Mrs. Seton naturally sought information from the leading Catholic churchmen of her day, especially from the kind Bishop of Baltimore through whom she eventually formed the acquaintance of the pious priest then laboring on the New England missions, the Rev. John Cheverus. That the assistance gladly given the anxious seeker after truth, was of very material value is evidenced in a letter written Father Cheverus by Mrs. Seton, immediately following her entrance into the Catholic church, which gives us some little idea of the joy and happiness then hers, and shows us how she attributed it in no small part to the encouragement given her by the humble French priest.

"My joyful heart," states this deeply interesting missive, "offers you the tribute of its lively gratitude for your kind and charitable interest in its sorrows, when it was oppressed with doubts and fears,—and hastens after the completion of its happiness, to inform you that through the boundless mercy of God, and aided by your satisfactory counsels, my soul has offered all its hesitations and reluctancies, a sacrifice, with the blessed sacrifice on the altar, on the 14th of March, and the next day was admitted to the true Church of Jesus Christ, with a mind grateful and satisfied, as that of a poor ship-wrecked mariner on being restored to his true home.

"I should immediately have made a communication so pleasing to you, but have been necessarily very much engaged in collecting all the powers of my soul for receiving the pledge of eternal happiness with which it has been blessed on the happy day of the Annunciation, when it seemed indeed to be admitted to a new life and that peace which passes all understanding.

"With David, I now say, 'Thou savest my soul from death, my eyes from tears, and my feet from falling,' and certainly desire most earnestly to 'walk before him in the land of the living,' esteeming my privilege so great, and what he has done for me so beyond my most lively hopes, that I can scarcely realize my own blessedness. You, dear Sir, could never experience, but picture to yourself a poor burdened creature, weighted down with sins and sorrows, receiving an immediate transition to life, liberty and rest. Oh, pray for me, that I may be faithful and persevere to the end; and I would beg of you advice and counsel how to preserve my inestimable blessings. True there are many good books, but directions personally addressed from a reliable source must forcibly impress. For instance, for many years, I have preferred those chapters which you appoint in St. John; but from your direction, make it a rule to read them constantly. The book you mentioned, 'the Following of Christ' has been my consolation through the severest struggles of my life, and indeed one of my first convictions of

truth arose from reflecting on the account a Protestant writer gives of Kempis, as having been remarkable for his study and knowledge of the Holy Scriptures and fervent zeal in the service of God. I remember falling on my knees, and with many tears inquired of God if he who knew his Scriptures so well, and so ardently loved him, could have been mistaken in the true faith. Also, in reading the life of St. Francis de Sales, I felt a perfect willingness to follow him, and could not but pray that my soul might have its portion with his on the great day. The sermons of Bourdaloue have also greatly helped to convince and enlighten me. For months past, one of them is always included in my daily devotions."

"The spiritual aid here solicited," states the biographer of this illustrious American woman, "was most cordially extended by the Rev. Mr. Cheverus. The epistolary correspondence which had commenced between him and Mrs. Seton was continued to the close of her life, to the great satisfaction and edification of both." Shortly following her reception into the one true fold, Father Cheverus sent Mrs. Seton a prayer book as a token of his friendship and esteem. Wishing to show her that his interest had not ceased with her entrance in to the Catholic Church, he added to his letter on this occasion, "Whenever you think I can be of any use to you, I beg, dear madam, you will apply without any fear of doing it too often; I shall always answer your esteemed letters with punctuality, and in the best manner I am able."

Conversion to the Catholic Church in those days meant, as it does today, practical ostracism on the part of former friends and associates, perhaps more so then for the reason the work and merits of this great institution were little known or recognized; hence Father Cheverus deemed it necessary to continue that kindly aid so essential in that season of loneliness which frequently follows conversion to the faith, because of neglect both on the part of one's present co-religionists as well as those of a former day. His long career as a priest and a bishop in New England brought him into close association with many who were not of the household of the faith, but all those who had the happiness to enter the Church as will appear in the course of this narrative, through his instrumentality, always found in him those bonds of Christian sympathy which invariably brought in moments of spiritual dryness, or human forgetfulness, that never failing assistance so essential when the lowering clouds of despondency seem about to settle over some lonely soul that for a time seemingly finds itself without friends in the favored circle of the Lord's vineyard.

One of the questions that was perhaps much discussed during Bishop Carroll's stay in Boston was that of the creation of new Episcopal Sees. As early as February 10, 1802, the Bishop of Baltimore had urged Mgr. Brocadero, the prefect of the propa-

ganda to consider the formation of several new Bishoprics in the United States. With his increasing years and the constant influx of Catholic immigration to our shores, Bishop Carroll saw how hopeless was his task, and how it was simply impossible for him to respond to the needs of his people scattered as they now were from the banks of the Ste. Croix to the Gulf of Mexico, and westward almost to the Mississippi. But the Holy See was not yet convinced that the opportune moment had arrived for the division of the vast diocese of Baltimore. In the closing days of 1806, we find Bishop Carroll again importuning the authorities at Rome to proceed with the division of his territory by the erection of four dioceses, namely that of Boston, New York, Philadelphia, and Bardstown, but it was only on April 8, 1808 that the Holy Father acceeded to the oft repeated prayers of the illustrious Bishop of Baltimore, by issuing the Bulls "Pontifici Muneris" and "Ex debito Pastoralis Officii," in which he erected the Sees of Boston, Bardstown, New York, and Philadelphia, elevating at the same time the occupant of the See of Baltimore to the dignity of a Metropolitan. Entrusted with the responsibility of suggesting those of his clergy whom he deemed worthy of the Episcopal office, Bishop Carroll had in mind the offering of the name of Dr. Matignon as the one who should, in his opinion, be chosen as the first Bishop of Boston.

He had now known Francis Matignon since the early summer of 1792 when the pious priest had come to offer his services to the Church in America. Landing in Baltimore, June 24, 1792, he had at once been sent to take charge of the few Catholics then living in Boston and other New England towns. A successful pastorate of about sixteen years had proved his worth, and the Bishop of Baltimore had consequently no difficulty in settling on one who by his virtue, knowledge, prudence, and charity, etc., was in every way eminently fitted to grace the Episcopal throne. Had not an intimation of his intentions reached Dr. Matignon, the historian would in all probability have had to record another name than that of Cheverus, as the first Bishop of Boston.

With no ambition other than to serve his Lord faithfully until the close of his days, in that portion of the vineyard entrusted to his care, the pious, learned, devoted, and now aged Matignon at once saw how much more efficiently his youthful assistant might fulfil the onerous duties of the episcopate, how with all the necessary qualities of an Apostle together with the fact that he was now in the prime of his days, his years of usefulness might be prolonged far beyond the few he might yet hope to remain at the altar, took his pen in hand and wrote the following beautiful, deeply touching letter to his Bishop in which the reader will easily see how the saintly priest causes himself to disappear as it were, and brings into the limelight

of human consideration the name of John Louis Anne Magdeline Lefevre de Cheverus as the one in every way worthy to be the first Bishop of the Puritan metropolis.

Dating his message "Boston, April 6, 1807," Dr. Matignon said:

"Monseigneur:

Certain hints that I have received from Baltimore and New York, lead me to place before you my humble yet honest representations on a subject of greatest importance to both you and me,—as well as for the good of our holy faith. Is it possible, Bishop, that you should think of recommending me as one of your future suffragans? Were it not for the distance that separates us, I am thoroughly convinced that you would know me better, and would consequently never think of such a proposition. It is therefore my duty, without affectation or humility, to make myself known to you with the same impartiality that I would speak to you of another. All the good that has been done here, belongs almost entirely to Father Cheverus; he is the one oftenest in the pulpit and the confessional; he is my councilor in every move.

His diffidence to permit himself to be known has for a long time caused us to be so identified with each other, that I have frequently been the unwilling recipient of untold compliments which in truth belonged to him. At present, he is no longer able to conceal his worth. With the exception of Father Cheverus, every one believes that I rather than he, should be the assistant. My memory is so poor, so little retentative, that I forget even in the space of twenty-four hours, the names and appearances of people who have business relations with me. The same defect of memory prevents me from recalling words formerly most familiar to me, thus forcing me to pause oftentimes in the middle of a sentence. I have the greatest difficulty in composing even the simplest instruction, and my fast failing sight makes it very difficult for me to read what I have written or copied. I have preached only once the past seven months: I have no longer any facility for writing a simple letter in English; I am even doubtful if I could do so without having it corrected.

I am no longer able to endure the fatigue of even a short journey, and the least exposure to the East wind, suffices to lay me up with rheumatism of which, during the past two years, I have had several very severe attacks. Believe me, Bishop, that it is far from my intention to dictate or influence your choice. I simply feel obliged to tell you, that in case you have decided to take one of your suffragans from Boston, there is only one here worthy of consideration, and that one, both Catholics and Protestants, however poor may be their judgment, will tell you is Father Cheverus. He would not thank me,

were he to learn that I am writing you, for ambition is something very foreign to his make up; but the same motives which cause me to decline the honor, would oblige him to accept it.

If you wish therefore for some one who possesses many of the traits which justly distinguish you, in my humble estimation, especially the faculty of winning hearts, and commanding respect, I beg to assure you that Father Cheverus easily answers your purpose. The title of D. D. which is my only advantage over him, can in no way supply my defects. Moreover, far be it from me to wish him this dignity, for I am convinced that it must necessarily mean longer and more frequent absence from Boston, which would be a great burden for me, especially when it is a question of preaching. He has recently been doing his best to bring about more frequent communion on the part of our people, and has shown in his sermons all that unction and adroitness which has enabled eminent missionaries to accomplish so much.

I could perhaps say more to you concerning my incapacity and unfitness for the dignity in question, but I think that I have already said enough to show you your mistake in considering me as worthy of the episcopate in which I would be of no value, if not a positive injury. As it seems to me that this holy office would suffer, were it said to have been conferred on another after my refusal, I beg of you to regard this letter as being strictly confidential, hence after carefully considering its contents, not to mention it, in case you feel obliged to consult with any of the influential people of Boston.

MATIGNON."

TO SHAKEPEARE

(Written on the occasion of the Tercentenary.)

All hail, dear Bard! Three hundred years ago
Thy words in magic rill began to flow,
What does it matter that thy bones now rest
In lowly county church-yard? Thy request,
No marble bust, no shrine of minster fame
Could add one ray of glory to thy name.
Hail Shakespeare! All the world now honors thee,
And pays thee worthy tribute royally.

"CARMENELLA."

St. Joseph's Academy, Portland, Me.

Catholic Student Perils

The season of our annual graduations is now at hand, and we shall soon be favored with Class essays, Baccalaureate sermons, all of which leave our inexperienced school graduates as it were on the threshold of an unknown world, with little to guide them, or few principles to serve as an anchorage amid the storm tossed sea so soon to be their element. The number of our youth that aims at following higher courses of studies then those taught in our common schools is yearly growing larger as is indicated by the increased attendance at nearly all of our leading colleges and universities. The young men and women that will enter these schools next September will for the most part be composed of such as have heretofore enjoyed the protecting influences of a home in which let us hope there has been some semblance of Christian life and practices, some word of kindly advice along the lines of Christian virtue, now and then given. This after all must be the only hope of those coming from the public schools whose sole aim and purpose is to give some little idea of secular sciences, and that too in the easiest possible manner. The whole energy of the system is devoted to the intellectual and physical development of the pupil, but outside of a few simple rules of natural or mere human honesty, nothing has been done in the great work of training the moral side of man, or placing before him some idea of those primal truths which must and should mean so much for his future success, so that if the pupil chances to be the child of a non-Church going home, or where the influences of religion have been so thoroughly weakened if not destroyed by the critical spirit of the day, but small hopes may be held out that his after career will be cast along lines admitting of religious responsibility.

Supposed to be non-sectarian in every sense, and strictly impartial to all sects so called, but little observation or examination is required to establish the fact that our school system is if anything anti-Catholic in its spirit, and while it has departed from the few truths reserved as a basis for Protestantism, truths which undoubtedly kept the fear if not the love of God in the human heart, the spirit of hostility to things Catholic has survived while the faith founded on human authority which was once the portion of Protestantism has now departed. In its place we find that spirit of criticism which is ever ready to pick flaws in what have heretofore been the strictest tenets of man's belief.

So ready has the child found his teacher to place the school first and God last, and so little has he learned of his Creator, that his ideas at the most must be indefinite and hazy, hence when he finds the very idea of God questioned by those to whom he has learned to look for guidance, when he is taught from the poisoned and critical histories of the day, the outline of God's supposed dealings with man, and sees so many doubts thrown about the existence of a Supreme being, he is most apt to follow the educational lines thus laid down to their logical conclusion which is none other than the establishing of a world in which that great personality called Self quickly takes the place of both God and man.

The child that has had a quasi Christian home or has attended Sunday school may have acquired a few safeguards, some simple principles that may serve as sheet anchors in time of storm, if he has not there found that spirit of free and senseless criticism before which even things the most sacred have no security. But the pupil that has had no religious instruction, that has never attended Sunday school of any kind, and there are according to reliable reports about ten million of such in our country at present, what hope is there for them even in our schools of lower grade to say nothing of the advanced courses which many of them will surely follow. It means neither more nor less than a race of educated pagans that in time will have so little idea of God, or his grace in them, that the very practices of mere natural virtues will no longer appeal to them, it means the dawning of a time when the present veneer of our so called modern society will be thrown off, and naught save human nature will stand before us bereft of whatever adornments religion and the fear of God may have given it.

Outside of our Catholic schools and colleges, with the condition that is before us today of changing theories, and crumbling beliefs, it is hard to see how any God fearing, God loving parent can trust his or her offspring amid present surroundings which are radically hostile to all forms of religious belief to say nothing of the Catholic faith. But the great misfortune of the present is the fact that there are thousands and thousands of our Catholic parents who do not seem to realize the dangers which confront their young men and young ladies on their entrance to an atmosphere so pregnant with perils to their holy faith, where the greatest of care and anxiety can hardly prevent the sapping of those foundations on which rest man's confidence and trust in the promises of his Creator. Not long since while treating at length this important question of education in connection with the risks assumed by Catholic parents who send their children to non-Catholic educational institutions, the learned professor of Dogmatic Theology and Homiletics in St. Paul's Seminary, Minn., the Rev. Cornelius F. Cremins, S. T. L., said:

"The Catholic Church, ever solicitous about the highest spiritual interests of her children, never ceases to warn them of the menace that threatens the faith of those who unguardedly pursue a course of studies in secular institutions of learning. So convinced is she, in her wisdom and experience, of the imminence of the danger, that she rests not content with issuing words of warning, but she is prepared to assume the gravest financial burdens to provide for the children of the faithful such educational facilities as will at once afford them perfect safety and positive instruction in the vital truths of religion and morality, while at the same time supplying them with such scientific and cultural training as will enable them to compete even in the battle of life with the graduates of other schools. For the Church is not so visionary as to be unmindful of man's material needs, and of the importance of a solid practical course in the arts and sciences to equip him for success in the all too strenuous economic struggle for an earthly existence.

"But while these should be secured, they are not the only, nor even the chief consideration. Not by bread alone does man live. The spiritual life exceeds in importance the material life as much as does the immortal soul the corruptible body, as does the endless duration of eternity the brief span of time, as does the all-satisfying joy of Heaven, the wearisome, illusive pleasures of earth. Because this great truth, too often ignored by man, who so easily tends to degenerate into a creature of sense oblivious of the demands of the invisible and the spiritual, is fully realized by the divinely-enlightened Church, she zealously guards the deposit of faith on which rests the entire spiritual edifice. She forewarns her members not to expose this priceless treasure to the many dangers that assail its security, and she descries a most insidious foe of the faith in the secular spirit of unbelief and in the pseudo-science or vagaries and fanciful theories that are frequently paraded with such an air of learned lore in the guise of scientific truth and under the attractive title of modern enlightenment from professional chairs of colleges and universities.

"Very often the whole atmosphere of such centers of learning is charged with a naturalism which is the death of belief in the supernatural, and a liberalism and religious indifference more fatal than active hostility to dogmatic faith. Susceptible students whose grounding in religious truth is not of a high order, and who regard with deep admiration their professors—men perhaps quite learned in their specialty but little skilled in questions of religion, yet because of that limitation and because of an innate weakness in man to generalize, indulge the greater freedom to theorize on a domain wholly beyond their competence—easily inbibe the loose ideas that float around them; and because those notions are incompatible with religious truth, not rarely a doctrine divinely revealed yields place

to a fanciful theory humanly asserted. Thus does faith suffer shipwreck. The Church, taught by her deep insight into human nature, and her long centuries of experience among all sorts of human conditions, beholds the danger and as the vigilant custodian on the watch-tower, sounds the alarm.

"Many of her children with prudent and becoming docility hearken to her voice and obey her command. Some, not so satisfied that her fears are not the outcome of a medieval obscurantism, and somewhat conceited in their own estimate of things, and not seldom lured on by the siren voice of the social distinction and the political preferment that may ensue on patronizing secular, or even so-called high-toned Protestant, colleges and universities, are deaf to her appeals; or at least hold their judgment in suspense until they find confirmation of her view from other sources. These persons may be induced to recognize the wisdom of the Church's attitude from the proceedings of a recent meeting of the Minneapolis Presbytery. At that meeting the ministers of the Presbyterian Church issued a complaint and drafted a unanimous resolution to be forwarded to the General Assembly which holds its next meeting at Atlantic City in May. The complaint runs: 'There is danger that professors and instructors in our colleges will teach theories of the human race, its origin and development which are atheistic and un-Christian in their tendencies and at best only bearing the stamp of a remote probability from the scientific standpoint. There also is danger that the Bible will be taught by instructors in that department on the basis of a literary, scientific theory, thereby subverting the purpose and power of the sacred book. This danger arises from choosing professors from universities which are not in harmony with the historical faith on which our Church rests.'

"If such things are done in the green wood, what in the dry? If men called to the office of ministers and teachers of religion, and who enjoy special advantages of religious education are leavened by the liberalism and rationalism of public universities—and who that glances over the titles of and excerpts from the Sunday sermons of many ministers as reported in the public press can doubt it?—what are the chances of escape of the ordinary lay student? And yet, are some Catholic parents willing to take unnecessary risks? Will they sell their children's birthright for a mess of pottage? If not, they should patronize Catholic educational institutions wherever possible; and where impossible, they should see that those who attend secular colleges and universities are surrounded with such safeguards of their Christian faith as to render innocuous the germs of unbelief which infect the atmosphere that they inhale."

Honoring a Humble Hero

JEAN NICOLET, THE DISCOVERER OF MICHIGAN.

The Michigan Historical Association has issued a pamphlet containing an account of the exercises on Mackinac Island, July 12, 1915, when the Nicolet tablet was unveiled. This tablet commemorates the discovery and exploration of the Northwest by John Nicolet, who, in 1643, passed thrugh the Straits of Mackinac in a birch bark canoe, and was the first white man to enter Michigan and the old Northwest. The presentation of the tablet to the State was made by the Right Rev. Monsignor Frank A. O'Brien, LL. D., of Kalamazoo, President of the Michigan Historical Commission. At the request of Monsignor O'Brien, the Rev. Thomas J. Campbell, S. J., came from New York to tell the story of John Nicolet—a most interesting recital.

Jean Nicolet was not a great explorer like Champlain (said Father Campbell); he was not a picturesque Governor like Frontenac; not a daring fighter like Iberville; not even a successful discoverer like Marquet, nor a martyr like his friends Brebeuf, Jogues, Daniel Carnier and Garreau. He occupied no conspicuous position in the official world; he was not entrusted with the building or moulding or modifying of a commonwealth or a colony; he was simply an employee in a trading post; an Indian interpreter who passed the longest and most ambitious period of his life amid surroundings that were calculated to tear out of his heart not only every noble aspiration but every recollection of Christianity and civilization; yet he was a man who was not only not influenced or harmed by them, but made them minister to his advancement in the noblest qualities that adorn humanity. In being such, he achieved a greater glory than the one which this tablet specifically commemorates: namely his entrance into a new and unknown territory. Being so concealed from the public gaze, and engaged in work that usually escapes recognition, it is a remarkable tribute to his work, that after almost 300 years, he should be selected by a great Commonwealth as particularly worthy of honor. He is not only the first white man who appeared in what is now the State of Michigan, but he is a man whose virtues may be proposed to the youth of the country as an example and an inspiration.

Nicolet stepped ashore at Quebec in 1618. He was then twenty years old. Twenty-three years later he was drowned in the St. Lawrence, while on a peace-making mission. Father

Campbell, reviewing the chief events of Nicolet's career, shows how, even at the end, his thoughts were for others:

It was then October 27th; the ice was forming in the river, the night was coming on, but, without a moment's hesitation, Nicolet leaped aboard a shallop that was making for Sillery. While rounding the point a squall struck the boat, and in a moment the crew were struggling with icy waters. One by one they disappeared in the dark river though only a short distance from the shore. Nicolet and de Chavigny were soon the only ones left. At last, chilled by the bitter cold and feeling his strength completely exhausted, Nicolet called out to his friend, "Make for the shore, de Chavigny, you can swim. Bid good-bye to my wife and children; I am going to God." The waves closed over him and he was never seen again. De Chavigny succeeded in reaching the shore, and more dead than alive, staggered into the Jesuit house at Sillery, where he told the dreadful occurrence to Father de Brebeuf. The news spread consternation in the colony. The Indians especially were alarmed, for they had lost a friend, a protector, and a father, and they ran like crazy people up and down the bank of the river, crying, "Achirra! Achirra! Shall we never see thee more?" The whites too had reason to fear. No one exercised such an influence over the natives as Nicolet. He bent them without difficulty to his will at any moment and for all kinds of enterprises.

Admired and beloved, Nicolet was entrusted by his superiors with the most important missions: "In brief, he was a man of the world who at every stage of his short career would have been able to utter the same words that left his lips when the waters of the St. Lawrence were closing over him: 'I am going to God.' Michigan may well be proud of the first white man who set foot on its territory."—*Sacred Heart Review.*

THE HILL-WARD PATH.

When loud I cried for justice, one said: "Stay,
In silence walk, and right shall vanquish yet,
One path there is"—I turned with dear regret
To seek, and straight I found a hill-ward way
Which by and by shall broaden like a jet;
I follow it in hope, nor ne'er forget
That something lies beyond the hill's delay.

Once in a sunny land a monster great
Preyed on the patient people for slow years
Till, goaded up they rose, and won their fate
By dealing awful death, and quenching fears
In cruel blood; long have I dwelt 'mid tears,
My heart all anguish—now I walk and wait."

By Thomas McDonagh.

Questions for Young Unmarried Girls

(Valerian in the Brooklyn Tablet.)

April 9, 1916.

Dear Valerian:

A vital and important question is on hand which I would like you to answer to the best of your ability and as humanly as possible. You are a broad-minded man, as well as a minister of Christ. I ask you please to answer my questions from both a heavenly and human point of view.

I am a Catholic girl, and to my knowledge have always been in the state of grace and have never before doubted any doctrine of faith.

I have been keeping company with a non-Catholic young man for about four years. He is the most honorable man I have ever had any dealings with. More so than some of my Catholic male acquaintances. He has told me many times that he wished me to become his wife, and I know he loves me as much as I do him. He has asked me many times how I would like to be married and, of course, I have told him by a Catholic priest. He has been perfectly willing to do that but doesn't want to become a Catholic.

Lately he has spoken to his father about it and it seems that he will not tolerate it because first, he says, "You have to make promises to the priest that every child born to you has to be a Catholic, and that you have to pay for a dispensation in order to have the right to the marriage by a priest."

Is he correct in these two remarks?

He also says that if you do not care to have the banns announced, you have to pay a sum of money. He argues with his son that if it is correct that a couple not married by the priest is living a life of mortal sin, and the result is everlasting torment in hell, what right has the Church to judge a person if after their marriage the Catholic lives up to her Catholic life the same as before?

I could answer some of these questions, but I am not clear on them all, and would like you to write a little answer in the Catholic Pulse touching on the following questions:

1. Is it impossible for a couple, one Catholic and the other non-Catholic, to be married by a Catholic priest, if the non-

Catholic wants his children like himself but promises not to interfere with the Catholic life of the mother.

2. Is it compulsory to have the banns of matrimony published from the pulpit?

3. Does the non-Catholic party have to secure a dispensation?

4. If this couple were married by a minister, would the Catholic be condemned in the sight of God as living an unmarried life? Why?

5. Would this Catholic be condemned to everlasting torments after death if she lived her Catholic life right in every other respect but marriage?

6. Would she not commit a greater sin by not marrying the man she loves and by not bringing any children into the world, the purpose of the Creator in putting her on earth?

Now, dear Valerian, I suppose you are ashamed of a Catholic girl sending such a letter but we have both had hopes of things being different than they are. You may say, why doesn't he do things against his father? That seems impossible as his father has educated him at college, and we shall be dependent on him for a livelihood for quite a number of years to come. A little piece in the Pulse would help me quite a lot. I am a member of St. X.'s and a Sodality girl, and do not care to sign my name. Please help me with your prayers, as I am praying very hard myself and have been for years.

M.

Answer to Above.

Poor little girl! In the midst of your first great temptation in life you have cried out for some advice, but not entirely with the hope of following it. If you are anxious to guard your steps, and are anxious not to make a terrible mistake, why have you not unburdened yourself to your confessor? This should be your first duty. There you will find a skilled guide and a father, who will point out to you your difficulties and suggest the right course of action for you—are you willing to take it?

The appeal you make that your difficulties should be treated publicly without the knowledge of your identity does not predispose us to believe that you are anxious to find out the truth. Nor does it indicate the certainty that you will follow it at all costs. Some people ask advice only after they have their minds made up, and hope that the advice sought will agree with them. Is this your case, young lady? We hope not, and trusting that your sad attachment will not completely blind you to the dangers confronting you, we are willing to give the necessary advice.

Open your prayer book and read the Gospel read in the Mass for the first Sunday in Lent. It is from St. Matthew's Gospel, IV, 1-2. You will perceive your temptations graphically ex-

pressed by the efforts made by the devil to tempt the Lord Himself—"If Thou be the Son of God, command that these stones be made bread," was the first: "If Thou be the Son of God cast Thyself down" (from the pinnacle of the temple), was second; and to the third, after showing the Lord all the kingdoms of the world, he said, "All these will I give Thee, if, falling down, Thou wilt adore me." The most emphatic answer of the Lord was "Begone, Satan."

The poor young lady in question is in a similar position. The temptation to give up her faith to enter upon a union explicitly denounced by the Church of God as "an invalid marriage," and the temptation to enter upon a life of sin with its exclusion from the Sacraments are all upon her. Will she have the courage to say "Begone, Satan," for his infernal majesty is back of them all? We hope so. Hers is not an uncommon case. The mixed marriage in our midst is responsible for a terrible harvest of souls lost to the Church. No longer do Catholic names unerringly indicate the faith of their parents. Typically Irish and German Catholic names are found in our city directory as the names of countless people who are not Catholics, and even are found amongst the enemies of the Church. Most of this is due to the change or loss of religion through marriage with non-Catholics. To the Church of God is committed the office of preserving the faith of her children. As the "pillar and ground of truth," she has a right and a duty to legislate as to the conditions to be observed in the administration of the Sacraments. Marriage is one of the Seven Sacrements, and the Church's business is to see that it is properly administered. Hence she says that Catholics should marry only members of their own Church before the officially authorized witness, the parish priest, or one delegated by him, and two witnesses. These being omitted, the Sacrament is not validly administered.

The Church with her centuries of experience shudders at the loss to the faith that comes from mixed marriages. When she is requested to officiate in such marriages she does so grudgingly, but for the sake of the children not yet born she refuses permission to her priests to sanction such marriages unless a promise is given in writing before witnesses that they will be brought up in the Catholic faith. This is of obligation, and all such marriages performed by Catholic priests are administered only after such promises are given. If this were not demanded, the loss to the faith of the children of such people would be far greater than it is at present. Hence our response—unless your marriage is performed before a priest, you will not be considered validly married by the Church. It is pitiable and childish to say as you do, "if after her marriage the Catholic lives up to her Catholic life just the same as before." Living in mortal sin and deprived of the privilege of going to Holy Commu-

nion is the consequence. How, under this condition, can one live a Catholic life just the same as before?

It is not said by the Church that the parties living thus are certainly to be damned. God's mercy is ever active, and there are such things as final repentance after a life of sin; but to depend on such is taking a terrible risk with one's soul. What a picture presents itself to you, a Catholic girl, of being the possible mother of non-Catholic or unbaptized children, since your intended husband's father has decreed that his son should not sign the promises! What chance have you of practicing your own faith with such a father-in-law whose friendship seems more important to your husband-to-be than your own love and happiness. The promises of bigots are pie crust in their nature, easily broken. Every priest in a big city can cite numerous instances where going to Mass on the part of the Catholic wife of a non-Catholic means a family quarrel, and the timid Catholic, to save peace of the home, gives up the practice of going to Mass, and spends the time in weeping over her misfortune.

In your case, dear young lady, your soul's salvation, your faith and the faith of your unborn children are in the balance. You are being tempted to give them all away, just to please a man, whose soul evidently belongs not to himself but to his father. For the insignificant advantage of his father's approval he asks you to give up your dearest and most cherished possession—your faith. It is a terrible exchange.

The minor questions you ask as to dispensations and banns are beside the question. There are no banns published for mixed marriages, and the little fee for a dispensation is but a legal fee, for the Chancery office where the records of these marriages are kept.

CATHOLIC SISTERS ARRESTED.

There was enacted in the old city of St. Augustine, Florida, on Easter Monday morning, a scene which might well bring the blush of shame to every fair-minded citizen, not only of our fair South land, but of our entire country. Some years ago, a law was passed, making it illegal for whites to teach colored children, but the act generally believed to be unconstitutional, remained inoperative.

The Catholic sisters continued to perform their duties in the few parish schools in existence in the diocese of St. Augustine, as well as to give the accustomed attention to the little colored children that usually frequent their schools. But the wave of bigotry now sweeping over our country, did its work, and the people of our ancient city, the place where the first Mass in the United States was celebrated, were treated to the unwonted spectacle of three Catholic nuns under arrest, passing through the streets of the town on their way to the police station.

English Atrocities

The cold blooded executions which quickly followed the ill-starred Shin Fein Insurrection in long suffering Ireland, clearly shows that the spirit which actuates the rulers of the British Empire is to all intents and purposes the same that has prevailed during the many years that have witnessed the pitiless tyranny, the heartless oppression exercised by perfidious England over the destinies of a sister Isle. While we naturally deplore the seemingly foolhardy attempt to shake off the shackles of the tyrant, at a moment when England is at her best, and fully able to suppress any effort that may be made in Ireland's behalf, thanks to her duplicity towards her allies in the great European war now going on, we, nevertheless might reasonably expect some measure of mercy from the one that is now posing before the world as the friend of the weak and the oppressed. But the haste with which she has sent the leaders to their untimely end, shows that the spirit of Norbury, and Castlereagh, and Foster, not to go back beyond the days of 1798, is still as ready to hang the patriot as at any time in her bloody and unjust career. Her treatment of recent insurrections on different parts of the Empire, where the conquered races have now and then been guilty of a spasmodic attempt to regain their old time liberties, gave hope that the days of mercy and forgiveness had at last dawned, that the ruthless despoiler of the rights of the weak, was at last disposed to live in the light of modern Christian teachings which while always the same towards the unfortunate, have not enjoyed the supremacy in the councils of the world, that they have today.

Every one was pleased when the unfortunate rebels in the recently subjugated South African Republics, were allowed to go in peace to their homes, and a sigh of relief went up from the heart of humanity when there were no executions. When mistaken Ulster under the leadership of Carson was threatening insurrection, and was publicly organizing the armed bands that were to strike in the opportune moment at the very foundations of that measure of legal justice that had at last been exacted by years of patient effort, every one we are sure was pleased that the English government was filled with moderation, and that no haste to precipitate an ugly situation was in evidence. While we well know the purposes that actuated Carson, and know that there was not a single iota of real patriotism in the man or his followers, that his movement had its origin in bigotry, and did not promise a single measure of relief to a

long suffering race, we rejoice in the fact that no blood was shed, that time was given for consideration, and that in the end saner counsels may prevail. We see however no way in which England can justify the hasty executions that are now laid at her door, how she can explain to a people seeking legal redress for admitted wrongs, her haste in sending to their death men like Pearse, McDonagh, MacBride, Clark, Plunkett, Daly, O'Hanrahan, Culbert, who while ill advised, may easily rank among the most intelligent and upright minds of their race, men in every way deserving of due consideration and mercy in the day of their failure.

There are fortunately in America, many who are alive to the great game that England is now playing. They well know that her loud professions of interest in the welfare of Belgium and other small nations now under the heel of the conqueror, are not honest: they well know that the despoiler of the liberties of many a small nation, the one whose records will not bear inspection, is at heart filled with the greed of commercialism, that her high sounding sentiments are all a bluff, and that she is seeking under the guise of the cause of humanity, her own selfish ends. People may talk as they please about the dangers of German dominion which our press as a unit seems to fear, but we honestly feel that there are dangers other than Teutonic triumphs for America, and not the least of these is the overbearing supremacy of England who in the minds of many is now planning to be the great world power, provided her allies succeed in defeating the legions of Germany and Austria.

APPROACH THE ALTAR FREQUENTLY.

We live in the age of frequent Communion and it is now no unusual sight for the Rectors of our different parishes to behold the same faces at our altar rails Sunday after Sunday, the rule of whose life formerly was to approach the Holy Eucharist only once a year.

With the numbers now receiving at the early Sunday morning masses it is frequently necessary to curtail the usual instruction in order to enable the number of communicants to approach the altar and retire ere another congregation enters the sacred edifice. On the occasion of the great penitential procession recently held in Rome it is estimated that fully one hundred thousand people visited St. Peter's Basilica. While thousands were receiving Holy Communion in the Chapel of the Blessed Sacrament Cardinal Merry del Val distributed the Holy Eucharist at the Altar of the Confession or Tomb of the Apostles, and more than two hours elapsed ere the last communicant had approached the rail.

Forgotten Heroines of Our Civil War

A STORY OF SOME HEROIC NURSING NUNS OF THE CIVIL WAR.

This paper was read at Lansing, Michigan, before the Michigan State Federation of Women's Clubs by the Rt. Rev. Mgr. Frank A. O'Brien, LL. D. The paper deals with the work done by the Catholic women of Michigan, treating especially of the thrilling incidents of the Civil War, in which the Sisters of the Holy Cross played a most important part.

"We give you a new name, whereby you may be hereafter known, so that you may be forgotten by the world."

This is the injunction given to each young lady who consecrates herself to God and humanity in becoming a nun. Her work is forgotten, designedly so. Her object in life is to strive for other motives than fame.

There are several associations of nuns under the auspices of special patrons, but all are engaged in the great work of charity. Nearly a thousand members of these sisterhoods were engaged in the care of soldiers of both armies on the battlefield or in hospitals during the Civil War. None of them have sought a pension. Few received special resolutions of gratitude from Congress; the noble deeds of by far the greater number were known only to God and the individuals aided.

The order of the Sisters of the Holy Cross is of Michigan origin. It was established at Bertrand in this state, on the St. Joseph river, between Niles and South Bend, about 1845. The young ladies who came to this society were recruited from Michigan and the Old Northwest. It is true this Convent was moved farther up the river, over the state line, to a more beautiful site some years later; but we claim it, because it had its beginning in Michigan. Eighty-two of these nuns were nurses in the Civil War. They were the daughters of the best families in this section.

The executive of this band of Sisters during the war time was Eliza Mary Gillespie. Born in Lancaster, Ohio, which was supposed to be the hub of civilization in those days; a first cousin, and a close childhood friend of James G. Blaine; edu-

cated at the Convent of the Dominican Sisters at Somerset, Ohio; graduated from the Famous Georgetown Convent at Washington; she became a Sister of the Holy Cross, known thereafter as Sister Angela. None had brighter prospects in view. Wealth, position, society, and all that the world could give was within her reach. She faltered not. She surrendered all for God and neighbor.

The recognition of her ability was manifested by her companions when they elected her Superioress. Nuns are not exactly like any other corporation. The body and the individual blend in a more harmonious whole. A true Christian democracy exists. Members work together for the general good, the scope of individual authority being largely regulated by the great principle of religious life—obedience.

In 1861, Governor Morton, at the request of General Lew Wallace, asked Mother Angela for twelve Sisters to go to the front and take care of the wounded and dying soldiers. These were days when there were no organized societies of nurses. The poor soldiers were in a dreadful condition.

On the very day that the request was made, six Sisters, led by Mother Angela, started for the front. Their names were Sister Winifrede, Sister Adele, Sister Veronica, Sister Anne, and Sister Magdalene. They carried no arms except their cross and beads. They brought with them the spirit of sacrifice, the pledge of love and puriety, piety and devotion, edification and influence for good. General Grant received the Sisters courteously, and assigned them to the hospital at Paducah, Kentucky.

The November following, Mother Angela received orders from Washington to establish a hospital at Mound City, in the large, unusued block of twenty-four warehouses. When the Sisters entered the premises they found them bare of everything. One thousand four hundred soldiers were awaiting treatment. Some were prisoners, others maimed and wounded. There was no distinction between North and South. The closeness of death taught life the lesson of love.

An account of the scene after the battle of Fort Donaldson in 1862, pitifully tells the tale. Many of the brave men had to be neglected on the field, and frozen members were the consequence. The condition was heart-rending. The gentle Sisters ministered with kindness to all the poor soldiers. Their own comfort was the least considered. Not infrequently had they to sleep on the bare floor.

A Sister, worn out, died during the overflow of the Ohio river. Several inches of water was on the floor of the room where the body lay in a rough box, awaiting the rowboat that brought it to the nearest railway station, where the remains were shipped home for burial. One of the physicians who attended a dying Sister spoke of the beautiful site of the hos-

pital. He was astonished to have her tell him that she had not been outside of the hospital from the time of her arrival, nearly six months before.

When the Sisters went to take charge of the hospital at Cairo, they witnessed probably one of the most dreadful sights of the war. The rooms on the first floor were used as receiving and operating rooms. Arms and limbs and portions of the human body were strewn all over the floors. The Sisters began at once, with the help of a squad of soldiers detailed to aid them, to clean up and make the hospital presentable and as comfortable as circumstances would allow.

The records tell of one hospital where seven hundred soldiers were cared for by twenty-four Sisters. During the epidemic of smallpox among the soldiers, the Sisters took charge of the pest-house. They also served in the transport boats with great success, against all sorts of opposition.

A notable deed occurred, in the summer of 1862. After the explosion on White river, the scalded soldiers leaped into the river and in their writhing agony were shot at from Fort Charles. The victims of the boat, as well as of the conquered fortress, were transferred to Mound City hospital, where two thousand patients were cared for by twenty-eight Sisters. Captain Kilty of the boat was a great favorite. He was frightfully scalded. Colonel Fry, the commander of the fort, who, it was supposed, ordered the firing on the scalded men in the river, was also wounded.

The news spread through the camp that Captain Kilty was dying. The wildest frenzy took possession of the men, who denounced Colonel Fry as a murderer. To give vent to their feelings they determined to hang him in his wounded condition. They proceeded to erect a scaffold outside of his window in view of his couch, placing a guard there to prevent escape. Sister Josephine, who cared for him, was put out of the room, and a Dutch Johnny put in charge, who endeavored to vindicate the death of his brother by torturing the wounded enemy.

At this state of affairs the Sister went to the surgeon general and begged that no murder be committed on the premises. Dr. Franklin answered that he was powerless. "Then," said Sister Josephine, "We will take our Sisters from the hospital and walk to Cairo."

In vain did the doctor represent to her the sad state of the patients she would be leaving. She insisted that she would not remain in a house where murder was to be committed, except on the condition that the Sisters have entire charge of the subject.

"But," said the doctor, "it will be at the risk of your lives, for if Captain Kilty dies—and I see no hope for his recovery—no power on earth can restrain these men from shooting Colonel Fry."

Then came from the quivering lips of that brave woman, one of the most notable sayings of the war: "Doctor, I have too much faith in the natural chivalry of every soldier, be he from North or South, to shoot a poor wounded man while a Sister stands near him."

Seeing that the Sisters would leave if he did not grant her request, the General gave her the keys of the room. They found that the Dutch Johnny who had Colonel Fry in charge had the prisoner's arms fastened with straps to the ceiling; one broken limb was strapped to the bed; only his head was free. Fry glared upon the Sisters as one would upon wild animals. He could hear fifty feet from him the soldiers shouting for his death. Quietly and gently did the good Sister speak to the wounded man. She moistened his parched lips and did what she could, saying the Sisters would not leave him and that he need not fear the soldiers while they remained.

The executioners on the scaffold outside his window begged the Sisters to leave the room; they pleaded, they threatend, but to no purpose. Sister Josephine with her companions stood at their post all through the long afternoon far into the night, praying it may be presumed, that Captain Kilty would not die, for they themselves felt very uncertain that their lives were safe from the frenzy of the maddened rabble if he should. It was only after the message came "that Captain Kilty was improving," that the guard jumped from the scaffold and was seen no more. Both officers recovered and afterwards became great friends.

Twenty-three years later Sister Josephine's remains were carried from the Convent shortly after sundown, the intense heat of the period making it necessary to bury her in the evening. Three hundred lighted tapers were borne in procession by mourning black-robed companions, who followed the remains from the beautiful Convent chapel of St. Mary's to the quiet little cemetery. As the heroine was put to sleep with the hymns and prayers of her loved ones, the pale moon shone as brightly on the lifeless body as it had years before through the open window where she fought death and insanity away from the prisoner in her charge.

There is something about religious life that makes it akin to military life. In both we find uniformity and a common spirit, a thorough organization, respect for authority, and obedience. At the foot of the flagstaff at St. Mary's, which floats Old Glory every day, and within whose shadow dwells a loving band of loyal women, there lie the remnants of two great cannons captured from the Confederates at Island Number Ten, donated to the Sisters in order that they might have moulded from them a heroic statue of "Our Lady of Peace." The robins sit on the great tubes, the squirrels play in and out, and happy children nestle against them. But the laudible ambition

of the recipients has never been realized, on account of the lack of funds. We hope to live to see some patriotic spirit cause these implements of war to be moulded into a beautiful statue; and on the granite base which will support it, there may be inscribed the names of the eighty-two valiant women who proved their loyalty by their willingness to give their lives for the protectors of our flag.

Volumes might be written of the Sisters. The good they accomplished will never be known in this world. Suffice it is to say that the calendar at St. Mary's marks more than one Memorial Day in the year as sacred to their memory. In the Convent cemetery there is a long row of mounds with simple little crosses at the head of each grave. We would tire you if we were to tell you all the names that are inscribed on these crosses. Here lie nearly one hundred of the forgotten heroines, who dared to die in the cause of righteousness. While the Sisters keep their graves green and covered with blossoms during the summer, and a pure white blanket covers the mounds in the winter, still not a day in winter or summer goes by without some pious nun of the Holy Cross, passing the long avenue of little homes, breathing a prayer for the repose of the souls of the forgotten heroines.

Cause of the Irish Revolt

(From the N. Y. Evening Sun.)

One hardly knows whether to laugh or be angry upon reading Premier Asquith's solemn outgiving in the House of Commons regarding the revolt in Ireland:

> "That there is undoubtedly an obligation which rests upon the Government of making a *searching investigation* into the causes of and the responsibility for these events."

What need of an investigation? As to the real cause of the trouble no investigation is necessary. It can be embodied in one sentence: *Ireland is the worst governed and therefore the most miserable country in Christendom.*

The Future of New England

. A question that should be a matter of supreme interest to our Catholic people of New England was taken up and discussed at length by the New England Home Missions Council on the occasion of its annual meeting held in Wesleyan Hall, Boston, March 2nd and 3rd of this present year. In the course of the discussion, the fact was brought out that there are now nine denominations working among eighteen foreign races, with 305 missionaries and 313 stations and outstations,—a church-membership of 12,521, at an annual cost of $180,189. The property value in this undertaking represented an outlay of $1,329,369.

An effort was made to arrive at a common understanding so that the various denominations might attain the highest efficiency in their work, and for this purpose the subject of "overlapping and overlooking" was given careful consideration. It was pointed out that the same field should not be covered by more than one denomination, and that greater care should be given to overlooking rather than to overlapping, and that wherever such was the case, one or the other should in the interest of effect work, withdraw. Thus all controversies as to doctrinal differences would be removed, and a seemingly united front would be presented for the great work of carrying the gospel to the non-English speaking peoples who are coming to settle among us, and who must eventually form the New England of the future.

It is planned to take up this work in behalf of the different races that are now coming to this section of our country, and each denomination will be expected to develop workers for the language in which it is doing its chief work, so that the usefulness of the churches may be brought before the people of every tongue. The friendly attitude, the wide-open door to all foreign and native born citizens so that the most intimate of relations might be established and the helping hand consequently always in evidence.

"The council was very pronounced," remarks the editor of Zions Herald, "in its declaration that the time has come when the American churches must themselves take a different attitude towards the foreign-born. In one of the reports adopted it was emphatically declared that 'neither supercilious conventionalities, nor fancied superiority must stand in the way' of every church developing friendly relations between the native born and those on foreign soil. Wherever there are foreign-

born, there the church must be active to receive them into its fold. No church is too good for the foreign-born.

"For some time it has been apparent to those that have given thought to this matter that a serious situation had developed. There have been some very unfortunate cases of overlopping between denominations working among some of these people, while in a far larger degree there has been sad overlooking of some nationalities. This is particularly true of those of foreign birth who are living in smaller communities or on farms. There they are entirely isolated, many of them completely ignored by all the influences that make for spiritual development and Americanization. A representative from one of the denomination told the story of a Pole living on a farm coming to a deacon of a Protestant church in one of these farming communities, where there was no church of any kind, and begging him to open a Sunday school in his own house, saying 'our children will come. We do not want them to be brought up without religious influences.' This condition prevails to an alarming degree through New England."

We have no doubt of the truth of the situation as depicted by the Protestant "New England Home Missions Council." We have also not the least doubt that the far greater part of these foreign-born people about whose well being there is so much anxiety, is of Catholic origin, that for generations their ancestors have gloried in the possession of the Catholic faith, and that the work of holding them in the Faith of their forefathers will not be half the task of those who seek to incorporate them with the rapidly disintegrating Protestant sects of our day. That many of them are seeking their livelihood in isolated, out of the way places, is a fact. Many an abandoned farm is being taken up and worked successfully by the honest sons of toil that have come from other land to make their home among us, just the same as many of our ancestors did over one hundred years ago.

When Bishop Carroll came to New England in the early fall of 1803 to officiate at the dedication of the church of the Holy Cross then just completed in Boston, there were only two priests in all this section of our country and two Catholic churches where the children of the faith might be gathered for Divine worship, the Holy Cross at Boston, and St. Mary's at Damariscotta Mills, or Newcastle, Maine. When the illustrious Bishop of Baltimore visited the few Catholic attendants of St. Mary's at Newcastle in the early days of October, 1803, he saw only a few of the Catholics then living here and there in the thriving cities and on the farms along our sea beaten coast from Kittery to Passamaquoddy. The gentle Cheverus who had then been for upwards of ten years travelling over this historic ground could undoubtedly tell him of many other families where the advantages of Divine sacrifice, and

Catholic instruction were seldom enjoyed. He might even have informed his Bishop of incidences where the old time love for the Catholic faith no longer existed and where the neglect of years had at last opened the door to the active work of the proselytizer, of examples where a numerous rising generation were growing to manhood in a strange belief, while their aged parents still clung in the solitude of their hearts to the old time faith of their forefathers. In those days of poverty, when the means of travel were limited, it was simply impossible for Francis Matignon and John de Cheverus to reach more than a few of our early New England Catholics or as we might rather term them the foreign-born races of their day.

The New England which greeted Bishop Carroll on the occasion of his last visit in the fall of 1803 is no longer the New England of today. The old New Englander will soon be as historic as the American Indian whom they so heartlessly exterminated. The New England of the future must be a land peopled by the numerous progeny of our present foreign-born population. The exclusiveness, and negligible birth rate of the old blood must inevitably result in its extinction. From all appearances the day of its passing is not far distant, and if the signs of the times are taken in hand and rightly read, the dawning of that day foretold by our great missionary, the zealous soul loving Cheverus will be witnessed by the present generation. Father Cheverus on this occasion was journeying from Passamaquoddy to Old Town on the Penobscot. It was in June, 1798. He had just completed his missionary labors among the Indians on the historic Ste. Croix and was traveling by Canoe and Carry through that magnificent chain of lakes extending from the head springs of the Ste. Croix to the Penobscot down whose bounding waters he hoped to glide to the ancient settlement at Old Town. Passing through the virgin forest, not meeting as he tells us "From Friday at noon 'till within two miles of this place (Old Town) even a log house," "I anticipated in my mind," writes the lone missionary, "the time in which that country would be settled. I indulged the pleasing idea it might one day become an asylum of piety and innocence now persecuted almost everywhere. Full of that hope and in order as it were to consecrate it before hand, I celebrated high Mass and Vespers with my good Indians on Trinity Sunday."

This hope was no mere idle dream in the mind of this early Catholic missionary; its realization is now possible, and that too even within the life time of no remote generation. All that is required is to improve every opportunity and not allow a single isolated family, a single foreign-born Catholic settler to become the prey of the proselytizer. How different the situation of this our day from that of a century ago, when the old

New Englander stood in all his glory. The poor despised Catholic emigrant, the seeker after a home in our forest, rock bound soil, could well look up to the prosperous and respected sons of the Pilgrims who yet followed in the footsteps of their fathers. But today how changed is the scene! Their old time faith, their large families, their very homes practically all gone to decay. The Puritan came to this country and built his hope of the future on a human foundation: the same authority which he believed so secure in faith and morals, has proved his undoing. He claimed the right to serve God according to his own notions, in a word, to dictate the Master's service, to be the author of his own faith. Another generation has come: it has gone a little farther and pushed the self-assumed rights to their logical conclusion, and has thus practically emancipated itself from the domain of the Almighty. With no law save mere human authority, the results in evidence throughout the length and breadth of New England today, were inevitable. Hence we see the country depopulated of its old time inhabitants, its homes and churches in desolation, and its future hope placed on the destinies of our heretofore much despised foreign born citizen. That he shall possess the land, is certain: that he shall till the soil once the portion of a race sturdy only in part possession of its Christian heritage, is also certain: that the sole reminder of the former occupant of his teeming acres, will be the neglected cemetery, or the little burial lot now overgrown with vegetation, but reserved in perpetuum, the last resting place of a family now extinct, is likewise certain; but that the present generation should share the fate of the past, should not be.

With our numerous Catholic population now well established, many of the perhaps unavoidable losses of the past should be forestalled. There are now in New England one prince of the Church and six Apostolic Ordinaries. Laboring in the Archdiocese of Boston and the other six New England dioceses there are about 2,336 priests where there were only two in 1803. There are now 1,272 churches and a Catholic population of more than 2,500,000 in a territory possessing at the time of Bishop Carroll's visit but two churches and perhaps not much over 1,000 Catholics. This magnificent force properly directed leaves very little doubt as to the future of New England, and the glorious heritage of the Faith preserved in its entirety should assure the dawning of that happy epoch which the first Bishop of Boston beheld, when as a simple missionary priest he looked from the depths of a Maine forest to the day when this land thus consecrated might "become an asylum of piety and innocence," which can alone assure a glorious future.

Army and Navy Converts to Catholicism

When American Catholic writers enumerate the services rendered by our people to the cause of liberty during the Civil War, they generally ignore the large body of convert warriors, contenting themselves by merely mentioning such names as Sheridan, Corcoran and Mulligan. The list below will show that some of the most illustrious leaders of the Civil War were blessed by the gift of conversion to the Church. We have not spoken of their prowess in battle—that can easily be gathered from their records in biographical dictionaries, writes Scannell O'Neill in The Catholic Convert.

Here is the honor roll of the convert generals:

Union.

Major-General William Stark Rosecrans, U. S. A. (1819-1898); graduate of West Point, 1842.

Major-General Thomas West Sherman, U. S. A. (1813-1879); graduate of West Point, 1836.

Major-General Andrew Jackson Smith, graduate of West Point, 1838.

Major-General Erasmus Darwin Keyes, U. S. A. 1810-1895); graduate of West Point, 1832.

Major-General Nathaniel Giddings Tecumseh Dana, U. S. A.; graduate of West Point, 1842.

Major-General Joseph Lane, U. S. A. (1801-1881); Governor of, Member of Congress, and U. S. Senator from Oregon; candidate for President of the United States, 1860.

Major-General John Newton, U. S. A. (1823-1895); graduate of West Point, 1842. General Newton blew up Hell Gate and other obstructions in East River, New York, this vast work having been placed by him under the protection of Our Lady.

Brevet Major-General and Brigadier-General Thomas Kilby Smith, U. S. A. (1820-1887).

Major-General David Sloan Stanley, U. S. A.; graduate of West Point, 1852.

Major-General Thomas McCurdy Vincent, Commissary-General, U. S. A.; graduate of West Point, 1853.

Major-General Daniel Edgar Sickles, U. S. A. (1823-1914).

Major-General Don Carlos Buell, U. S. A. (1818-1898); graduate of West Point, 1841.

Major-General Amiel Weeks Whipple. U. S. A. (1818-63); killed at Chancellorsville; graduate of West Point, 1837.

Major-General James Allen Hardie, Inspector-General, U. S. A. (1823-1876); graduate of West Point, 1843.

Major-General William Selby Harney, U. S. A. (1880-1889), the great Indian fighter; brother of Father Harney, Dominican and poet.

Major-General Henry Jackson Hunt, U. S. A. 1819-1889); Chief Artillery Officer, Army of the Potomac; graduate of West Point, 1839.

Major-General Hugh Judson Kilpatrick, U. S. A. (1836-1881); graduate of West Point, 1861; Minister to Chili, 1865-68.

Brigadier-General Abbott Hall Brisbane (1805-61); graduate of West Point, 1825.

Brigadier-General John Gray Foster, U. S. A. (1832-74); graduate of West Point 1846.

Brigadier-General Samuel Warren Fountain, U. S. A. (retired); graduate of West Point, 1870.

Brigadier-General Martin D. Hardin, U. S. A. (retired); graduate of West Point, 1859.

Brevet Brigadier-General C. Carroll Tevis ("Nessim Bey"); later Brigadier-General in the Provincial Army of France, the Egyptian and Turkish armies and an officer in the Pontifical Zouaves of Pius IX.; graduate of West Point, 1849.

Brigadier-General George Croghan Reid, U. S. M. C. (1840-1914).

Brigadier-General Samuel Davis Sturgis, U. S. A. (1822-89); graduate of West Point, 1846.

Brigadier-General Charles Pomeroy Stone, U. S. V. (1824-87); graduate of West Point, 1845; engineer-in-chief of the construction of the Bartholdi Statue; Lieutenant-General and Commander of the Egyptian Army.

Brigadier-General William A. Olmstead, U. S. V.; died a priest at Notre Dame.

Brigadier-General Charles McDougall, M. D., U. S. A.; surgeon at West Point; Assistant Surgeon-General, U. S. A.

Brigadier-General John Watts Kearny, U. S. A.; son of Gen. Philip Kearny.

Brigadier-General Eliakin Parker Scammon, U. S. A.; graduate of West Point, 1837.

Brigadier-General Joseph Warren Revere, U. S. V. (1812-1880); grandson of Paul Revere of the Revolution; Officer in the Spanish Army of Isabella the Second in Mexico.

Brigadier-General James Miller, U. S. A. (retired); Boston.

CONFEDERATE.

General James Longstreet, C. S. A.; graduate of West Point, 1842; U. S. Minister to Turkey under Hayes.

General Lucius Bellinger Northrop, Commissary-General, C. S. A.; uncle of the Right Rev. Henry Pinckney Northrop, D. D., present Bishop of Charleston; graduate of West Point, 1830.

General Daniel March Frost, C. S. A.; graduate of West Point.

General William L. Cabell, C. S. A.; graduate of West Point, 1850.

General William J. Hardee, C. S. A.; graduate of West Point, 1838; Commandant of Cadets at West Point previous to the outbreak of the Civil War.

General James Jones, Adjutant-General, C. S. A.

General William Henry Carroll, C. S. A.; son of Governor Carroll, of Tennessee. A member of a "strayed" branch of the illustrious Catholic family of that name.

General Sterling Price, C. S. A., baptized on his deathbed in 1867, by Father Garesche, S. J.; General Price was Governor of Missouri.

General Randall Lee Gibson, C. S. A., successively member of Congress and United States Senator from Louisiana, and one of the founders of Tulane University. Father of Mr. Preston Gibson, of Chicago and Washington.

General Henry C. Wayne, Adjutant-General and Inspector-General, C. S. A. Descendant of "Mad Anthony Wayne" of the Revolution.

General Albert Gallatin Jenkins, C. S. A.

General Robert Crittenden Newton, C. S. A.

General S. A. M. Wood, C. S. A.

—*Catholic News*

A DIAMOND JUBILEE.

One of our noted educational institutions, Fordham University, N. Y., will, during the 2nd week of June, this present year, witness the celebration of its Diamond Jubilee. The Alumni Association of this great seat of learning are at present engaged in the not impossible task of raising a fund of $75,000 since there are now many eminent and influential men numbered among its graduates.

Fordham University was founded by that staunch defender of the rights of the Catholic people, Archbishop Huges of New York, at a time when the famous Know-Nothing Movement was well under way in America, and when the children of the church had to struggle for their very existence. Now at the end of seventy-five years of usefulness, the record of Fordham College is one of which any American institution of learning might well feel proud.

The Annual K. C. Convention

The Knights of Columbus held their State convention for the present year at Waterville, May 8th. The exercises opened with the attendance of the visiting delegates at the holy Sacrifice of the Mass which was offered in the Sacred Heart church at 8 A. M. Following the close of Mass, those in assistance went to their hall where the work of day was at once commenced. The opening prayer was offered by the Rt. Rev. Bishop who addressed a few words of welcome to the assembled delegates, after which His Honor, Mayor Boothby in a few well chosen words welcomed the visitors to the city and wished them success in the duties of the day. Immediately following the examination and certification of the delegates' credentials, the Rt. Rev. Bishop gave a very interesting as well as instructive talk, outlining the various obligations and duties peculiar to the Knights of Columbus for the realization of all that their institute implies.

Bishop Walsh first held up before the assembled knights, the sublime example of their great exemplar, Christopher Columbus. The speaker dwelt at length on the greatness of the discoverer of America, his fidelity in corresponding to the Divine will, his perseverance amid many and varied difficulties, in bringing at a moment chosen by Divine Providence new lands beneath the influences of Christianity.

The Bishop then explained the meaning of the word, Knight, showing that it was a beautiful title given in the olden time by the Church to men noted for their courage, bravery and sacrifice, that it remained their glory as long as the Christian Knights remained faithful to the laws of God and His church.

The word Catholic was shown to give a title and distinction superior to all other marks that might be conferred on a Knight of Columbus.

The beauties of the appellation "Soldier of the Cross" were then portrayed in glowing language, after which the Rt. Rev. speaker summed up what he had said in brief on the four words, "Columbus, Knight, Catholic, Soldier of the Cross," showing how these words should serve as an inspiration to the Catholic Knights of the present day in their loyalty to the Church, and in their efforts to accomplish the purpose of their existence as an order.

"There are great questions pending," said Bishop Walsh, "and you have only to show as Christian men, the qualities of the Knights of old, in helping the Church to solve the problems

which now confront her in her Divine mission. Infidelity is rampant in our country today; even in our State of Maine there are fully 500,000 of her people into whose lives religion barely enters.

Respect for Sunday has gone from their hearts, and the very idea of God no longer appeals to them. What used to be the old New England Sunday no longer exists, the church and the homes once upon a time sanctuaries of worship, have given way to the spirit of pleasure and commercialism which is now sapping the very foundations of society. What God wants today is men of faith, men who will not be born away by the spirit of an age which is mad in pursuit of worldly pleasures and riches, men who will do their utmost towards steming the ugly torrents now rushing over the earth, men who will labor for the perpetuation of those glorious traditions which are the priceless heritage of the Church in Maine."

Following Bishop Walsh's deeply inspiring address, an instruction pregnant with words of council and advice suited to our times, which was closely followed by all present, the worthy State Deputy, His honor, Judge Keegan, of Bath, cordially thanked the chief pastor of the diocese of Portland for his kindness in leaving many and pressing affairs of business, to come and say a few words of encouragement to the Knights of Columbus assembled in State convention, after which, as State Deputy, Judge Keegan read his annual report which was as follows:

State Deputy's Report.

To the State Council of the Knights of Columbus of Maine:

According to custom and in compliance with the laws of our Order, I herewith submit my report for the past year.

Upon the occasion of this 21st annual convention of the Maine State Council it is a pleasant task for me to extend to you, members of the State Council and visiting brothers, fraternal greetings.

Meeting here as guests of Waterville Council No. 148, the members of which are noted for their strength and character as true Knights, let us make this assembly mark the dividing line between youth and maturity and between mere satisfying personal pleasure and active work for the welfare of our Order.

With the closing of this convention let the Order in this State pass from the period of inactivity to one of activity, from mere words to well performed deeds, which will tend to make us more worthy members of the Knights of Columbus and strengthen our right to continue existing as such in this State.

With these ideas in mind let us enter upon our duties as delegates and endeavor to make our deliberations of today result in some material progress for the betterment of our Order.

Before going further let me call your attention to the great loss suffered by the Knights of Columbus in the sudden death of our Past State Deputy Jacob D. Anderson of Eastport. Brother Anderson from the day of the establishment of the Order in the eastern part of this State up to the time of his death this last year, was always and ever an active worker for the good of the Order. In his death the Order lost one of its most valuable supporters, the Church one of its most devout members and the State one of its most loyal citizens.

Membership.

The Knights of Columbus now operates in the United States, Canada, Philippine Islands, Panama, Mexico, Cuba, Porto Rico, Newfoundland and Alaska, with a membership on April 1, 1916, of 112,782 insurance members and 243,619 associate members, a total of 356,401. The total membership one year ago was 335,437, showing an increase for the year of 20,964.

The membership in Maine shows a gain during the year of 79. On April 1, 1915, the membership in Maine was:

Insured	947
Associate	832
Total	1779
On April 1, 1916, it was:	
Insured	932
Associate	832
Total	1853

On April 1, 1915, we had 1,693 subordinate Councils and on April 1, 1916, we had 1,739 subordinate Councils. The Order paid in death claims since organization up to April 1, 1916, $8,736,877.50. The amount paid in death claims for the year 1915 was $802,902.24 and during the same period collected as assessments $1,389,020.73. The costs of management per capita for the year 1915 was $.70. The deaths per 1,000 insurance members was 7.

The total amount of insurance in force April 1, 1916, was $119,383,636.07. The total assets on same date amounted to $6,689,180.26. The Insurance Reserve Liabilities Dec. 31, 1915, on the total amount of insurance then in force as per actuary's calculation, was $4,673,023.00. All other liabilities $112,092.26.

As the foundation and stability of our Order depends to a large extent upon our insurance system and the business management of the same, all should be interested in this branch.

Order in Good Standing.

The above statistics show the financial standing of the Knights of Columbus and speak well for the careful and businesslike efforts of our supreme officers. We should endorse the good work by adding to our insurance ranks. All members who are eligible to carry insurance should do so. Our system is healthy and sound, our rates are low, payable monthly, and our financial condition has been such that during the past few years the board of directors under advice of the actuary were warranted in voting to omit one of the assessments and this year from present indications two assessments will be omitted.

Joseph Orono Council No. 152 leads the other Councils of Maine in the proportion of insurance members, having less than ten associate members out of a membership of ninety odd.

I feel that if the members understood our system of insurance other Councils would quickly add to their insurance ranks, and in this line the grand knights and financial secretaries should so familiarize themselves with this feature that they could talk intelligently on the subject and answer all objections which are raised against it.

No new Councils have been organized in Maine during the year for the reason that where applications have been made there was a lack of united endorsement and spirit on the part of some whose support was considered necessary to insure success and permanency in the Council after organization.

The 20 Councils now existing in Maine for the most part are in good, sound and healthy condition, but their future would be made somewhat brighter if efforts were made to interest those of our faith, who are not members, in our work and thus add to our membership and increase our means of doing good. But care should be taken in seeing that only those who would be a credit to our Order are enrolled as members. It is better to grow slowly with a high standard than to enlarge our numbers at the cost of our reputation. Our high ideals and good example will do more towards making the Knights of Columbus recognized in the State and Nation as an organization than our numerical strength.

Several third degrees have been exemplified during the past year and in each case results were highly successful.

Districts Re-arranged.

The districts were re-arranged by me and district deputies appointed so that, except in one instance, no district deputy had jurisdiction over his home Council. I think this change has had the desired effect of keeping all the Councils in better standing and causing a greater degree of promptness in submitting monthly and semi-annual reports.

I feel highly pleased with the various Councils during the past year for their efforts in the educational line, nearly all having had excellent lectures during the winter resulting in immeasurable good.

The success of several of the lectures is due to a large extent to the Right Rev. Bishop of Portland, who took an active part in making arrangements and carrying out the program for two such meetings in the city of Portland. The Knights of this State, especially of western Maine, should be very grateful and appreciative of such interest as was shown by him on these two occasions.

The continuing of these lectures and other means of education, which are easily accessible to all, together with good example by us, is in my opinion the best method of overcoming the religious feeling which exists in different sections of the State.

This country is large enough for us all, our constitution guarantees freedom of conscience and belief. Those who would agitate religious feeling and strife, oppose the principles upon which this country was built and are made up of two classes, the ignorant and the crank or fanatic.

In the latter class we sometimes find men who perhaps know better but lack honesty and principle and for mere mercenary or selfish motives stop at nothing to accomplish their infamy. This class should be dealt with as are other infringements of the criminal law of our State and Nation.

The other class, the ignorant, consists of those who out of lack of knowledge of the true teachings of our faith as well as of the fundamental principles of this Nation, are anxious to believe anything evil of us. It is with this class that we, as members of the Knights of Columbus, can expect a fair hearing. Let us be prepared to present our case intelligently to this class. Let us know our religion and practice it in all its beauty. Let us free ourselves from prejudice and by education, good example and good citizenship teach those who desire to know that we are entitled to the same rights as others, that we all belong to the great brotherhood of man.

Conclusion.

In conclusion, I wish to thank the State officers and the officers and members of the different Councils for the courteous treatment received by me during the year and with sincere wishes for long and continued prosperity for them and the Order in this State, I respectfully submit this report.

JOHN J. KEEGAN, *State Deputy.*

Officers Elected.

At the start of the afternoon session many routine matters were acted upon after which officers for the coming year were elected as follows: James J. Neilon of Biddeford, state deputy; Joseph Dunn of Augusta, secretary; John J. Kelley of Bangor, treasurer; George J. Keegan of Van Buren, advocate; Daniel McDougal of Fort Fairfield, warden; Lawrence Colgan of Augusta, alternate to the national convention for State Deputy Neilon. The national convention will be held in Davenport, Iowa, August 1, 2, 3, 1916.

REV. FRANCIS MAHANEY (Fr. Prout).

Fifty years have now passed by since the death of this gifted priest who was easily one of the greatest literary characters of his day. Born in Cork in 1805, on the completion of his classical studies in Paris he entered the Jesuit college of Clongowes Wood in Kildare where his literary abilities soon became known through his numerous contributions to various publications. Determined early in life to devote his talents to literature, Father Prout gave up his parochial charge to spend the remainder of his life travelling over Europe, giving to the world every now and then some one of those noted compositions which have marked him as one of the leading writers of his day. His death took place in Paris May 18, 1866. His best known compositions is, perhaps, "The Bells of Shandon" and we may perhaps imagine this gifted Irish priest as the sands of his life quietly ebbed away in a foreign land, turning his thoughts towards his native soil, breathing with all the ardor of his poetic nature the words of his famous poem:

"With deep affection and recollection
I often think of those Shandon bells,
Whose sound so wild would, in days of childhood,
Fling round my cradle their magic spells.
On this I ponder, where e'er I wander,
And thus grow fonder, sweet Cork of thee;
With thy bells of Shandon,
That sound so grand on
The pleasant waters of the river Lee."

Recital at St. Joseph's

PUPILS OBSERVE SHAKESPEARE TERCENTENARY WITH FINE PROGRAMS.

A series of parlor recitals commemorating the Shakespearean tercentenary are now in progress at St. Joseph's academy. The first program, rendered on Saturday afternoon, May 6, was as follows:

Overture, "Merry Wives of Windsor."

Address, "Shakespeare, Greatest English Poet," Miss Louise McMenniman.

Solo, "Hark, Hark! the Lark!"

"Merchant of Venice," trial scene, act four; Portia, Miss Mildred Haggerty.

Chorus, "How Sweet the Moonlight Sleeps."

"Twelfth Night," Act I, Scene II; Viola, Miss Alta Hutchinson.

Solo, "Angel Adorable," from "Romeo and Juliet."

"Hamlet on Friendship," Miss Geraldine McMenniman.

Chorus, "Under the Greenwood Tree."

The Duke's speech, "As You Like it," Miss Eleanor Morgan.

Solo, "Who is Sylvia?"

Ophelia's Mad scene from "Hamlet," Ophelia, Miss Anna McIntee; queen, Miss Isabel McKenney; Laertes, Miss Alice Mannix.

Solo, "I know a Bank," from "Midsummer Night's Dream."

Miss McMenniman's Address.

In her address, Miss Louise McMenniman said in part:

"The greatness of Shakespeare's art was achieved through his supreme possession and exercise of two gifts—his solid, energetic character and his power of imagination. He knew man and the heart of man, as no other dramatist ever knew them. But all these gifts would have availed him nothing without the crowning gift of literary expression.

"The methods he employed of turning narrative into drama vary from group to group and from play to play. For the chief plays dealing with classical antiquity, he gleaned from Sir Thomas North's translation of Plutarch's Lives. One play dealing with a classical theme, 'Troilus and Cressida,' stands apart as to its source, for the plot is drawn from Chaucer's poem of the same name.

"The story of the caskets in 'The Merchant of Venice' is borrowed from Boccacio, and that of the pound of flesh from Florentine. 'Macbeth' goes back to Holinshed, as also 'Cymbeline' and 'King Lear.' But all the power of catastrophe in any of these dramas is due to Shakespeare alone.

"The story of the sources of 'Hamlet' has often been told and could we find the real clue to the sources of all the plays the value of the search would prove to be triumphant. Let us rejoice in the possession of the great literary treasures that Shakespeare has handed down to us and let us display with enthusiasm the honor and literary renown due to the great English master poet of all time.

"The object of our tercentenary celebration is not only to honor Shakespeare, but to focus our attention upon all phases of his works—to visualize that which is best in his productions. To play the play, to see the scene, to interpret the part as it appeals to us is the true study of Shakespeare.

"Throwing notes, analysis and wordstudy to the winds, we live in Shakespeare's atmosphere of creation, place ourselves in the environment of his character setting, dress, think, speak as he has made his characters to do and in this way more fully realize the story of his plays than by any formal study.

"One of the factors in our educational life is the vitalizing and visualizing of the literature at hand—a fact that relieves us of boredom and makes the study at once a great delight and a source of great benefit. Thus we learn to value the best standards, combining our educational functions with our natural impulses for pleasure and amusement, and this in the most profitable way.

"By thus bringing out the dramatic element we learn to grasp Shakespeare in his true significance and interest. Much may be said of the moral aspect and the thread of Catholicity running through the great writer's work. These points we shall develop at a later date."

Program on Success.

Portia, represented by Miss Mildred Haggerty, was given with clear enunciation, and dramatic power almost beyond the expression of an amateur. Ophelia, in which Miss Anna McIntee expressed the woe and pathos of that gentle, forlorn maiden, was well rendered and a good imitation of professional work.

All entered heartily into the parts assigned and the program was a real success.

Refreshments followed and many pleasant bits of criticism and complimentary addresses made the time pass all too swiftly.

The library served as the setting for the program. A truly literary atmosphere, with the large bust of Shakespeare adorned becomingly to serve as inspiration, and the taste for the classics as cultivated at St. Joseph's added zest to the joy and pleasure of the occasion. Each class will produce a Shakespearean program.

In order to make the plays of the great dramatist living, vital sources of interest, the formality and discipline of the convential class room are for the time abolished and the superior educational advantage of the pupils doing the part and realizing it is approved of, together with a grand good time in the process.

JOHN A. DONOVAN, M. D.

The congratulations of the Maine Catholic Historical Magazine are hereby extended to Dr. Donovan on the completion of fifty years of loyal devotion to his chosen calling. Noted for his honesty, as well as his skill as a physician and surgeon from one end of our State to the other, the venerable jubilarian might well rest on his well earned laurels did not the many calls of suffering humanity beckon him on to yet other triumphs in his profession, thus leaving to the one whose only home has after all been a busy office or the bedside of some poor sufferer, no rest save that which come from the satisfaction of having been able to mitigate to some small degree the many ills to which poor human nature is subject. We wish Dr. Donovan many additional years of faithful services, and trust that his well known eminent skill may long bring hope, consolation and increased usefulness to many a stricken mortal, and that when filled with years and noble works, he may quietly pass from the scenes of his earthly activities and honors, to all the glory of life eternal.

Remains of Spanish Sailors Removed to Spain

After resting for over 18 years in the soil of Maine, the remains of the Spanish prisoners of war who died while in captivity at Kittery and were buried in the little cemetery on Seavey's Island adjoining the Navy Yard, were on the morning of April 12th, 1916, handed over to the custody of their fellow countrymen representing on this occasion the Spanish Government.

There were present at the transfer a full attendance of the Naval officers attached to the Station at Kittery, as well as those aboard the various ships of war in the harbor, accompanied by a battalion of marines, and a company of blue jackets from each of the United States ships, the Washington, Sacramento and Southery. Officers and sailors from the Spanish transport, the Almirante Lobo also walked in the procession after the 31 caskets draped in the Spanish flags, containing the remains of their departed countrymen.

Particularly touching were the ceremonies attendant on the delivery of the bodies to the Spanish authorities immediately following the procession from the Marine hospital to the receiving ship, Almirante Lobo. The naval officers and marines on shore, the officers and crew aboard the Spanish vessel in full dress stood at attention, while some 2,500 or more civilians stood by in deep silence. Admiral Austin M. Knight speaking for the American Government then said:

"Colonel Uculla, Captain Suanzes and men of the Spanish navy:

"As the representative of my government and especially of the department of the Navy, I am charged with the duty of transferring to your custody the remains of these brave men, your countrymen, whose fate it was to die far from the land which they loved and which they honored by their valor. They have slept for many years in the soil of an alien, though a not unfriendly country. Today they enter upon their journey home. We rejoice with you that this is so; and yet we would not have you feel that we have thought of them as strangers in these years through which they have rested in this, to them, a strange land. What we could do we have done, to create about their resting place an atmosphere not of respect alone but of affection. Year after year in honoring our own heroes we have honored

them, with little thought of any difference. Year after year on our Memorial Day, the flag they loved has been planted above their heads. The time has come when they are to pass beneath the folds of that flag never again to leave its shelter. And so to you who represent the great and gallant nation to which they and the memory of their deeds belong, we commit their sacred dust. Bear it lovingly across the sea, and with it bear to your sovereign and your people the assurance of the heartfelt sympathy of the President and people of the friendly nation in whose care you have left it so long.

"May your voyage be happy and your home coming marked by brighter skies than you have found in our cold northern clime. You will believe, I know, that our climate does scant justice to the warmth of our friendship and our sympathies."

Deeply moved by Admiral Knight's heartfelt words, Col. Urculla speaking in behalf of his Government replied as follows:

"In the name of the Government, His Majesty, the King of Spain and of his Ambassador to the United States, I have the unmerited honor of receiving the remains of these 31 sailors who died on American soil.

"These special honors which have been conceded to them by order of the President of the United States and his government, and to which the American navy and the people of Portsmouth have so brilliantly contributed have moved me deeply, for, being not only a testimony of respect to the humble sailors which in the flower of their youth have lost their lives in the service of their country, it is also a proof of the friendly relations between the American and Spanish nations.

"For almost eighteen years these bodies have reposed here, cared for and honored by the navy of the U. S. and by the American people. And now that my King and my government have ordered the conveyance of these bodies that they may rest forever in the land which has witnessed their birth, I believe that in offering my deep gratefulness to the American President, government and navy for the care which they have given and the honor which they, upon this occasion attributed to them; in doing this, then, I believe that I manifest faithfully the sentiment of my King, of my government and of the Spanish navy."

The funeral services of the Catholic Church were now read by the Rev. Denis J. O'Brien of South Berwick in whose parish the Kittery Navy Yard is situated, a parting salute fired by American blue jackets, taps sounded, and the mortal remains of the men who eighteen years ago had bravely fought the United States, were with full military honors handed over to the loving care of their grateful country.

The Catholic Church in Maine

The English authorities had now determined to drive Sebastian Râle from the scene of his labors on the Kennebec, for they had long since come to realize that the Catholic missionary would uphold to the last extremity, the civil and religious liberties of his devoted people. They had discovered that it was useless to try to supplant him in the affections of the Savages through the ministrations of Protestant ministers, for as we have seen the Indians did not take kindly to the cheerless tenets of Protestantism. It remained therefore to lay at the door of the heroic Râle the awful responsibility for all the crimes committed by the Natives during these trying times. The fact that the Indians might have any rights seems to have been overlooked, and the mere fact of their presuming to defend what they considered theirs, was deemed little short of an act of war, the result of the machinations of the Catholic priest who in their estimation was simply "An incendiary of mischief" among the Indian people. Apart from whatever rights that may have been extorted from the Natives by the treaty of Arrowsick, or other pacts of older date, the English laid claim to all the lands in question, in virtue of the grant that had been made to the Plymouth Company in 1620 now about one hundred years ago, but it seems to have been the settled purpose of the colonists to gradually dispossess the primal occupant of the soil, as peacefully as possible, and to use force only in case he refused to gracefully vacate his ancestral estates. To the fair minded historian, it seems to have been a case where the end only was kept in view, with little or no scruple as to the means used in its attainment. The long struggles that had already taken place, appear to have convinced the Indians that their chances of ultimate victory were small, and if we may judge even from English reports, the majority of those now living at Norridgewock was for peace at any cost. With the Indians the great question of peace or war seems to have been settled in the election of a chief to take the place of the aged Toxus recently deceased. Each of the two factions had their candidates, and while we have every reason for believing that Father Râle favored the selection of Wiwurna, the choice of the electorate fell on Wissememet, to whom the Jesuit refers in one of his letters as "Ketermogus, a cipher in the Village," simply because of his well known advocacy of peace at any price.

That Father Râle could have egged the Indians on to war, had he so wished, is doubted even by Parkman who alleges many other reasons besides the assured intrigues of the Catholic missionary, for the great unrest then in evidence among the Indian tribes of our State. In his work "A Half Century of Conflict," Vol. 1, p. 232, the learned historian says: "Yet afraid as the Indians were of another war, even Râle could scarcely have stirred them to violence but for the indignities put upon them by Indian-hating ruffians of the border, vicious rum-selling traders, and hungry land thieves. They had still another cause of complaint.

"Shute had promised to build trading houses where their wants should be supplied without fraud and extortion; but he had not kept his word, and could not keep it for reasons that will soon appear." Whatever excuses may be alleged for Gov. Shute's failure to comply with the articles of the Arrowsick treaty, the seeming useless delay on these important matters did not tend towards pacifying the turbulent spirits over whom Sebastian Râle exercised a measure of spiritual supremacy at Narantsouac. The missionary had long since seen that English promises were not to be trusted, and that the simple Savages were being constantly duped by the pretended benefactions of their English neighbors, and none was now more strongly convinced, than he, that the hour of the final struggle for mastery was about to strike, the hour that must inevitably be supreme in the destinies of his people, when he must of necessity stand forth as their fearless champion in the defense of those rights which had long been theirs. Nowhere in the life of the great Catholic missionary to the Indian tribes of Maine, do we find that he faltered in this desperate yet hopeless task. His letters show that he was most energetic in persuing those means which he believed suited for the maintenance of his peoples' old time liberties, and we do not see wherein his methods suffer in comparison with the measures of those who had now determined to drive him and his neophites from the scenes so long sanctified by the council fires of their departed kindred.

"The Indians," says Abbott, "had pledged themselves not to purchase any goods excepting at the established trading-houses. But no trading-houses had been established; consequently they could have no trade. The Indians had been dependent upon the French for the repairing of their arms and their tools. The English depriving them of this, had promised to send smiths and armorers among them; but none had been sent. Private adventurers, prowling around, had grossly defrauded them; and there was no redress." Failure on the part of the English to keep their promises, naturally provoked resentment, and even individual acts of outrage which while deplored by Father Râle and the responsible portion of the

community, could not be prevented. The peace party however made an effort to placate the Colonial authorities, going for this purpose, to the extent of sending an envoy to Boston as the bearer of two hundred beaver-skins together with an offer to deliver four hostages into their hands as a pledge of their future good conduct, and their purpose to repair the damages already committed. Had the Indians no grievances demanding redress, this move might have passed unnoticed, but with all the wrongs that had recently been heaped upon them, in keen remembrance, much discussion was occasioned at the mission as to why they should go to such extremes to satisfy those whom they considered, in every sense of the word, unjust aggressors. Voicing this sentiment, Father Râle wrote Vaudreuil, the Canadian governor, giving a full account of the situation at Narantsouac, probably asking at the same time support in his contest with the encroaching English. As France and England were now at peace, the governor could not well do more than give Father Râle the benefit of his advice in a matter which deeply concerned the temporal and spiritual well being of the Indians. Knowing something of their wrongs at the hand of the New England colonists, and feeling that the chiefs had without reason humiliated themselves and their race, Vaudreuil determined to arrange a peaceful Indian demonstration which would show their aggressors that they were not yet helpless. He accordingly replied to Father Râle: "The faint hearts of your Indians, in giving hostages for damages done those who would drive them from their native country, have convinced me that the present is a crisis in which a moment is not to be lost. Therefore I have applied to the villages of St. Francis and Becancourt, and prevailed on them to support with vigor their brethren at Norridgewock, and to send a deputation to the place appointed, for negotiating the proposed treaty, who dare let the English know that they will have to deal with other tribes than the one at Norridgewock, if they continue their encroachments." "I give this important letter," remarks Abbott, "upon the authority of Mr. Williamson, though he does not state the source from which he derives it. He is generally very accurate, though perhaps not ready to make full acknowledgment of that British intolerance which goaded the Savges into war."

The demonstration planned by Vaudreuil to overawe the British intruders on the Indian lands, was perhaps the last great assembly that took place at Narantsouac. Couriers had been dispatched to proclaim the wrongs heaped on their brethren of Acadia, by their English oppressors. Passing from village to village, they had rallied the braves to the support of their kindred on the far away Kennebec. Thither they came in the early summer of 1721 to gladden the hearts of the despondent Abenaquis. Passing up the Chaudière through

Lake Megantic, thence across the Carry ponds, then down the bounding Kennebec to Narantsouac, one might have seen the men of Becancourt, St. Francis, Lorette, and even of distant Caughnawaga, Hurons, Iroquois, one and all anxious to unite forces with their sorely tried friends of the Kennebec against the hated English. With them came the Superior of the Jesuit missions, Father De la Chasse and Croisel a French officer who had accompanied the expedition at the special request of the United tribes. New life was at once infused among the despondent inhabitants of the little Kennebec village, and their enthusiasm became unbounded. Father De la Chasse was no stranger among them: he had already spent several years on the Acadian missions, and had doubtless been a frequent visitor at Father Râle's humble home.

Leaving the Canadian Indians to fraternize with their brethren of the Kennebec, the Superior visited Panaouamske on the Penobscot where he had arranged to meet the chiefs from Medocteh and Penondaky among all of whom he had labored some twenty years as a missionary. As a result of his visit, the Indians agreed to make common cause and return with De la Chasse to take part in the great council at Narantsouac where we see assembled on the eve of this important undertaking, the chiefs and braves of the United Indian tribes. From Panouamske 100 warriors had accompanied the Jesuit father on his return to the Kennebec: from St. Francis and Becancourt there were 6 canoes, three from each village, and one from the Hurons of Lorette. Others there were who had come to encourage by their presence, the deliberations of the Indian sagamores. It was therefore a noted gathering that sat about the council board at Narantsouac on this historic occasion. Let us behold them at length, for not again shall we see so many here.

Were we privileged to follow their deliberations, we should doubtless have heard recounted the wrongs, real or fancied, of many a year. Stolid and silent, the Sagamores listened to the discussion of the momentus questions at issue, the cause of the Aborigine, by the heroes of many a hard fought battle in defense of what they perhaps justly considered their injured rights. Among the deeply interested listeners, we see our old friends the chiefs of the Kennebecs; we see the Canadian delegates, the French officer Croisel,—the sion of American royalty, Castin the younger. There are the aged missionaries whose tattered garments and toilworn features tell us only too plainly of the years of toil and hardship given to the cause of Christianity, De la Chasse, Lauverjat, and Râle, all three now well on towards the evening of their days. It is the last effort of a vanquished race, and it is well their final appearance had some few vestiges of their departed greatness. Such in truth was the case as they glided down the Kennebec towards Ar-

rowsick, the seat of English power. Ninety canoes bearing 250 war-painted warriors, plumed and feathered in all the splendor of a barbaric race, must have seemed a formidable array to Penhallow as he beheld them passing Georgetown fort, to land at their old time camping ground on Padeshal's Island just opposite ancient Arrowsic. With his small garrison Captain Penhallow could hardly hope to contend successfully with the formidable host now arrayed against him. Prudence now took the place of valor, for he tells us in his rather one-sided account of the Indian wars, "some time in July, they came with ninety canoes on Padishal's island which lies opposite Arrowsick, and sent to speak with Capt. Penhallow who fearing an intrigue, refused. Upon which, one hundred and fifty of them went over to him, with whom he held a conference; especially with Monsieur Delachase, and Sebastian Ralle, who were Jesuits; Monsieur Crozen from Canada, and St. Casteen from Penobscot, came along with them, who brought a letter for Governor Shute, in behalf of the several tribes, importing that if the English did not remove and quit their land in three weeks, they would burn their houses and kill them, as also their cattle." Outside of their numbers and imposing appearances, the only result of this meeting was the handing of a letter to Capt. Penhallow, addressed to Gov. Shute. The best of order prevailed on the part of the Indian host which evidently had no other purpose than to serve notice on the English authorities, that the measure of Savage endurance had now been reached, and that they should without further argument, quietly withdraw within the lines already established by treaty. With the delivery of the letter referred to by Penhallow, the great Indian expedition so carefully planned, so successfully carried into execution turned its course up the winding river towards its forest fastness, and we see it no more. Like all rulers, when the day of endurance was past, when their long tried patience had become exhausted, they had delivered their ultimatum, their last word, and had with becoming dignity, withdrawn to await results.

The document signed with the totems of the assembled chiefs, nineteen in number, which was handed Capt. Penhallow on this momentus occasion, reads as follows:

"*Great Captain of the English:*

Thou seest by the treaty of peace of which I send thee a copy that thou shouldst live peaceably with me. Is it to live in peace with me to take my land despite me? My land that I received from God alone, my land of which no kind or strange power has been able, or can dispose of despite me, that thou nevertheless has done for several years, by establishing and fortifying thyself therein against my will, as thou hast done on my river of Ammoukangan, of Kenibekki, in that of Mat-

sidouanoussis, and elsewhere and recently in my River of Anmoukangan where I have been surprised to see a fort which they tell me is built by thy orders.

Consider: Great Captain: that I have frequently told thee to retire from off my lands, and I repeat it to thee now for the last time, my land belongs to thee neither by right of conquest, nor by gift, nor by purchase. It is not thine by right of conquest.

When hast thou driven me from it? and have I not always driven thee from it, every time that we have had war together, which proves that it is mine by many titles.

It is not thine by gift.

The King of France thou sayest has given it to me: but has he power to give it to thee? am I his subject? The Indians have given it to thee. Some Indians that thou hast overreached by making them drink, have they the power to give to thee to the prejudice of all their nation, who very far from ratifying this gift, which would be necessary to give thee some right, declares it to be vain and illusory? Some have lent thee some places, but know that all the nation revokes these loans, because of the abuse of which thou has made of them. When have they permitted thee to build forts and to advance thyself as much as thou has done in their River?

It is not thine by right of purchase.

And thou tellest me a thing that my grandfathers and my fathers have never told me. That they had sold my land when some of them would have sold certain places, which is not so, since thou canst not say that thou hast fully paid for the least of the islands which thou wishest to possess. I have the right of recovering the property which has not been alienated to my prejudice, and that I have so many times reconquered.

I await then thy reply within three sabbath days; if within this time thou dost not write me, that thou has retired from my land, I will not tell thee again to withdraw, and I shall believe that thou wishest to make thyself master of it in spite of me.

Furthermore this is not the word of four or five savages, whom by thy presents, thy lies and thy tricks thou canst easily make fall into thy opinions, this is the word of all the Abnaki nation spread over this continent and Canada, and of all the other Christian Indians and their allies who are expressly assembled at Pemster in order to speak to thee thus about my land, and who, after having awaited thee more than fifty days and my people, that I am surprised that thou hast not sent back to me, contrary to thy word, summon thee altogether to withdraw thyself from off the land of the Abnakis, that thou wishest to unjustly usurp, and which has for bounds the River Kenibequi, the River which separates it from the land of the Iroquois. I should have the right to reclaim from thee all the

space which is between that River and me, since thou possessest nothing of it only by deceit, but I am willing to leave thee in this place on condition that absolutely no more English shall dwell within a league of my River Pegonaki, nor within this bound along the border of the sea which corresponds to all the extent of my land, nor at the mouth of my Rivers, nor in any of the islands which correspond to my land, which are adjacent and where my canoe can go. If some individual savages addicted to drink tell thou to dwell where thou didst formerly dwell, know that all the nation disavows this permission and that I will go to burn the houses after having pillaged them.

"By my people who are in Boston, I await thy reply in my village of Narantsouak, in French as I have written thee. If thou writest me in English, I shall believe that thou dost not wish to be understood and that thou wishest to retain my land, and my people in spite of me which I then tell thee to restore to me, because the land is mine, and that for my four men I have given ransom for which we are assembled to acquit myself of my word although I owe thee nothing. This is the word of all the Abnaki nation, spread over this continent and Canada and of all the Catholic Indians, Hurons, Iroquois, Micmaks and other allies of the Abnakis of which the old men and deputies have appeared and spoken at the place called Menaskek, at the river, July 28, 1721.

"Know further Great Captain that all the Abnaki nation pronounces void all the deeds which thou has passed heretofore with the Indians because they have not been avowed nor received from all the nations and because they have only been the effect of thy impositions, as is the case of Peskadoe, upon which thou establish thyself so strongly, where thou didst so falsely make the savages understand that thou wast sole master of the land, that the King of France had given thee their country as if a king could give what was not his.

"Mark the effect of the drink which thou has given in plenty to the Indians after they promise thee all that thou wishest.

"Mark the effect of the violence which thou has exercised against them on several occasions, and quite recently last winter, when after having called six to speak with thee, on the subject of the cattle which they had killed for thee and which they had a right to kill for thee in order to oblige thee by that to withdraw from the land which is not thine, thou madest them enter into a house and immediately surrounded it with near two hundred Englishmen armed with pistols and swords and compelled four of them to remain for the cattle killed. Thou has conducted these four men to Boston. Thou has promised to restore these four men by giving thee 200 beavers. The beavers have been given and now thou retainest these men. By what right?

"Signatures of the Abnaki Nation and of the Indians, its allies."